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A R M E N I A
AND
THE ARMENIANS

BEING A SKETCH OF ITS
GEOGRAPHY, HISTORY, CHURCH
AND LITERATURE

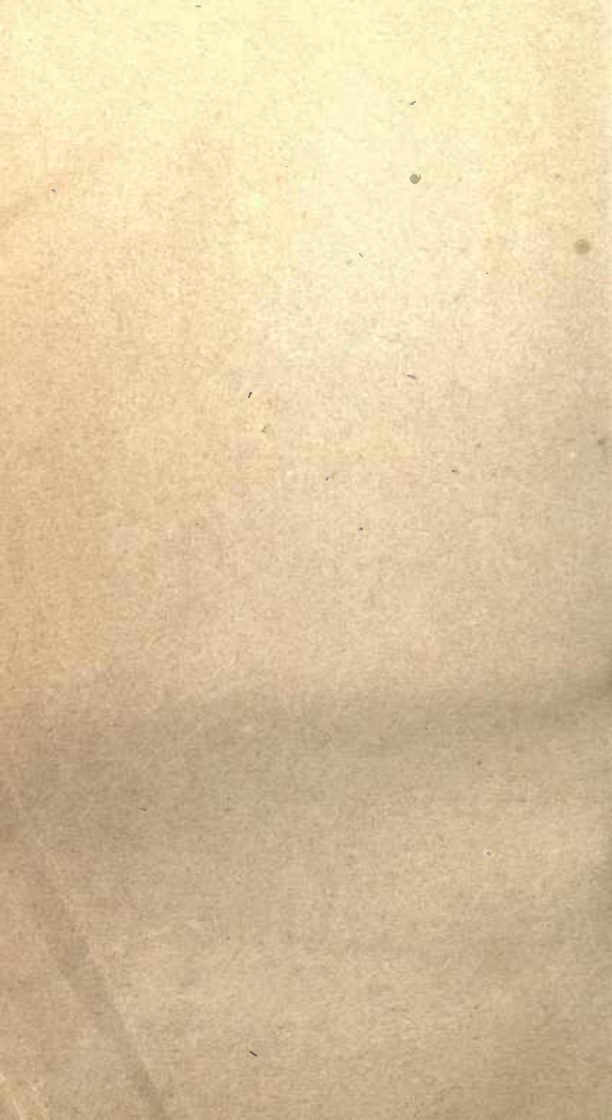
BY
Ed. JAMES Dr. ISSAVERDENZ

VENICE
ARMENIAN MONASTERY OF ST. LAZARUS

—
1874

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BY
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MEMBER OF THE ARMENIAN INSTITUTION AND ACADEMY
OF ST. LAZARO AT VENICE

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PREFACE

My sole object in presenting this work to the public is to satisfy a demand often made by the numerous visitors who come to our Monastery.

Should this work ever fall into the hands of those who have honoured the Armenian Institution with a visit, they will no doubt recall the many enquiries made by them as to the nature of the Armenian people, their Faith, their religious Rites, Church and Literature, etc. etc.

In order to give any thing like a satisfactory reply to such demands, the necessity of compiling a work on the

subject occurred to me, and I now offer this sketch, in the compilation whereof I am much indebted to the works written on the subject by our own Fathers of blessed memory.

X A general history of Armenia was written in three large quarto volumes by Father Michael Chamich, a member of the Armenians of St. Lazaro at Venice. This was not only the first general history of Armenia ever published, (bearing date 1786), but the only one at present in existence. In the year 1811, Father Chamich published an abridgment of his own history, which was translated by J. Avdal, an Armenian of Calcutta, and has been of great service to me in the history of Armenia.

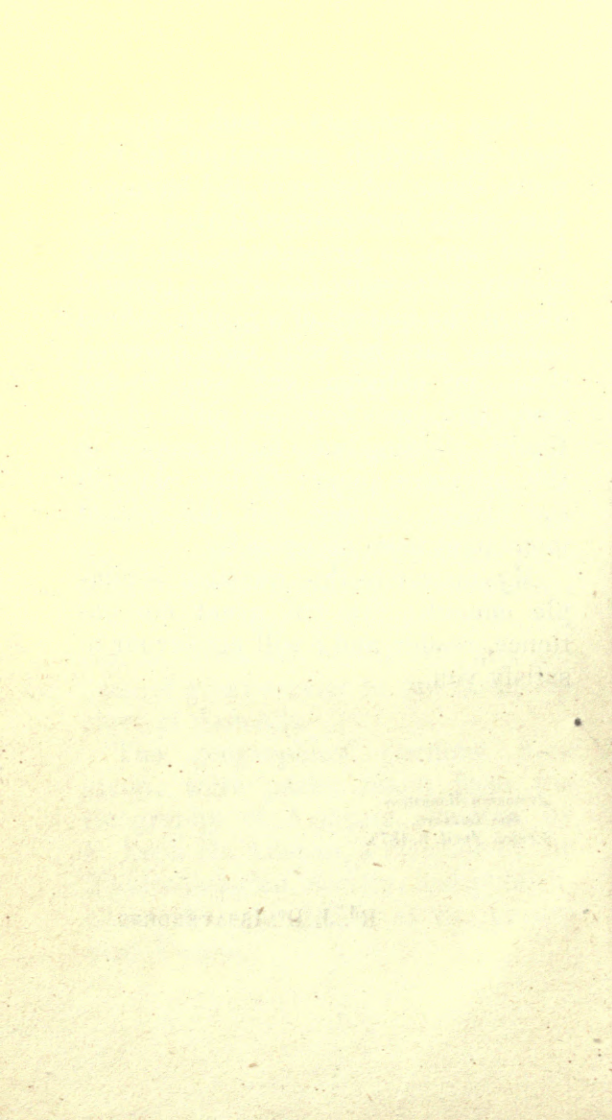
The geographical portions here given, were partly taken from the Geography of Armenia, written by F. Leon Dr. Alishan, a member of the Mekhitharistian Society, and published in the year 1855, at St. Lazaro near Venice.

I beg my readers to look leniently upon the English composition of this work. Being a foreigner and having a very slight knowledge of the language, I can have no pretensions, but have merely endeavoured to give a general idea of the history of a people, whose unhappy fate has well nigh drowned them in oblivion, and who to-day stand like some forgotten pillar of antiquity, yielding but a feeble answer to the pilgrim's query: "What place in the history of man can this ruined monument have occupied?,,

My answer to this question is simple enough: "Do but grant me patience, reader, and I will endeavour to satisfy you.,,

*Armenian Monastery
San Lazzaro.
Venice. April. 5. 1874.*

R^d. J. D^r. ISSAVERDENS.



PART FIRST



GEOGRAPHY OF ARMENIA

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PART FIRST.



GEOGRAPHY OF ARMENIA.

Before we begin to relate about the Armenians, it is necessary to give to the reader a brief sketch of the Geography of Armenia or Hayasdan, as the Armenians call their own country after Haig, the patriarch and the founder of the Armenian nation.

I.

ARMENIA.

Armenia extends throughout a large tract of land between the Euxine and Caspian seas of a rather high and mountainous character. This extensive country in old times was divided into two large and distinct parts.

The first called Great Armenia, which was the largest part, was regarded as the real country of the Armenians. It was that space of land, which extends from 36,⁰ 40' to 41,⁰ 50' N. Lat., and from 36,⁰ to 47⁰ E. Long. , according to the Meridian of Paris.

The whole of this land was divided into fifteen territories; each of them being again subdivided into many other provinces. The following are the names of the fifteen territories.

- | | |
|--------------------|-----------------|
| 1. Upper Armenia. | 9. Sunia. |
| 2. Fourth Armenia. | 10. Artzakh. |
| 3. Aghtznik. | 11. Paidagaran. |
| 4. Duruperan. | 12. Udi. |
| 5. Mogk. | 13. Cucark. |
| 6. Gordjaik. | 14. Daik. |
| 7. Pers-Armenia. | 15. Ararat. |
| 8. Vasburagan. | |

The second was called Armenia Minor, and was connected to the first by right of conquest, in the beginning of the first Armenian royal dynasty. It was divided into three large territories, and called 1.st, 2.nd. and 3.^d. Armenia, according to the order in which they were conquered.

Armenia so formed, is bounded on the East by Aderbadagan or Aderbeyjan, the Caspian Sea and the Shirwan. On the North, by Georgia or Iberia, the river Cyrus and

Mingrelia, the ancient Colchida. On the West, by Asia Minor. On the South, by Mesopotamia and Assyria.

The superficial extent of both Armenia is about 140,000 geographical square miles. ⁽¹⁾

On account of its high position, Armenia is called a Mountainous Island. It is a large tract of land from 3000 to 7000 feet above the level of the sea; and owing to the fact that it lies between the seas and the immense plains of Mesopotamia; it looks like an immense island.

II.

MOUNTAIN CHAINS.

Armenia possesses many mountain chains, amongst which is the celebrated chain of Ararat, from which the large territory of Ararat derives its name. To this chain of mountains belongs the highest top called Massis, after the name of Amassia great grand Nephew of Haig, and upon which the natio-

(1) French measure.	One mile	=	$\frac{1}{60}$	of a degree.
	" "	=	5702	feet.
	" "	=	1852	metres.
	One foot	=	.144	lines
	or		0,52484.	metre.

nal tradition says that the Ark of Noah rested. The top of this mountain is always covered with perpetual snow. The height, taken from the Black Sea, is about 16,000 feet. It is a volcano, which for centuries remained extinguished, but it burned lately, in the year 1840, and destroyed the old village of Argoory, where, according to tradition, Noah planted the first vines.

The Taurus Mountain chain is celebrated for its immense extent; its position is on the West South of Armenia.

The Gordiaean mountains anciently formed the bounderies between Armenia and Assyria.

The Moskics and Parkar chains of Mountains, as well as several others of less importance, form the mountainous crown of Armenia.

III.

PRINCIPAL RIVERS.

Many and many are the rivers, that taking their source in Armenia, run through the country watering and fertilizing its fieldes. Many of these rivers carry their waters eastward and southward, to the Caspian Sea and to the Persian Gulf. A few run towards the North to the Pontus.

The five principal ones are, Euphrates, which has two sources. The one springs from the mountains of Garin (Erzeroum), and is called by the Turks *Kara Sou* — (Black water). The other springs from the Dzalghi Mounts (or Mounts of flowers), and is called Aradzani. Thus these two sources form two branches, running separately until, joining each other, they, in one body, cross Mesopotamia, Assyria, join Tigris below Baghdad, and flow on to the Persian Gulf.

Tigris, the second river of Armenia, has also two sources, which, after joining each other, reach Euphrates, and run in company to the Persian Gulf.

Araxe, is the Gihon of the Scriptures, and the third principal river of Armenia; which increasing its waters with many confluent, joins the

Fourth large stream of Armenia, the River Cyrus, and with it runs to the Caspian Sea.

Jorokh, the Phison of the Scriptures, is the fifth principal river of Armenia; its source is near Bybourth, on the Sbere mountains, from whence it runs to the Black Sea.

IV.

PRINCIPAL LAKES.

Amongst the several lakes which are spread over that large country, and are called by the national writers Seas on account of their size, the Lake or Sea of Van or Aghthamar is the largest and the most celebrated. The waters of this lake are salt, and extends to 80 miles in length and upwards of 40 miles in width, while its vast surface comprises nearly 1200 square miles. It lies 5130 feet above the sea, and includes within its space four islands: Ardère, Guedoutz, Lime and Aghthamar. This last island is the residence of an Archbishop who bears the title of Catholicos. Semiramis, the Assyrian queen, in her invasion into Armenia, was so pleased with the picturesque nature of this part of the country, that she built a magnificent city on the shores of this lake, called after her name Shamiramaghert.

Ourmia Sea comes next. It is like the former, a salt-water lake. It lies 4000 feet above the Sea, and is nearly as large. This in old times was called *Gaboudan* Sea.

Sevan or Ghelam Sea, whose sweet waters bound the Sevan Island, is the third principal lake, 6000 feet above the sea, and sur-

rounded by many high mountains. Its extent is more than 360 square miles.

Paravan See or Chuldur, Dzovk, Kaydadou (Baluk-ghiol), and many others are spread over the large surface of Armenia; but it is needless to mention them here.

V.

VOLCANOS.

As a mark of the volcanic formation of the soil of Armenia, we ought to mention the great number of burning mountains, which though extinguished or silent, still sometimes give notice of their interior work. In consequence of the existence of these silent Volcanos, numerous mineral sources and hot baths abound over the whole country, where they are used for the cure of divers kinds of sicknesses. As an example we must mention the hot baths near the town of Theodosiopolis (Erzeroum), celebrated in old times. They were erected by Anatolius, a General of the Emperor Theodosius, and are now called Ilija. Great many other hot baths are to be found near Hasankalé, Akhaltzikhe, Aladaghi and several other places, whose waters are generally sulphurous and ferruginous.

VI.

CLIMATE.

The climate of Armenia varies according to the position and elevation of different localities; still in general we can say that it is a very cold one. Though in the same parallel of latitude of Spain, Italy, Greece and Asia Minor, yet it is colder than France, Germany and other European countries, that lie several degrees North of Armenia.

There are parts where the winter lasts for eight months, and others which for half the year are covered with snow.

Among the old Latin writers, as well as in some of the writings of the old Fathers of the Church, and of Greek and Roman Generals and Geographers, we find mentioned and celebrated the Armenian winter.

In the North part of Armenia and in the high situated lands of the South, the winter begins in october and lasts until may; many of the rivers quite freeze, and the snow covers the ground from 4—6 feet thick. Then travelling becomes very dangerous, and sometimes entire caravans are buried under drifts of snow which fall from the mountains; or else they lose their way in those frequent

whirlwinds that drive the snow before them with such a force as to cover them like in a tomb.

For security, it is a very old custom among country travellers, mentioned also by Strabo, to carry with them long bars and to plant them upright in the ground; the tops of which remaining out of the snow, may give notice to other people, to come to their help and to free them from their snowy tombs.

As for the inhabitants of the country, they are accustomed to build underground houses or at least cabins half buried under the ground, where they remain sheltered against the cold season. The custom of building such houses is very old, and Xenophon makes mention of them 400 years before Christ. There is but one entrance to these houses which serves for both light and smoke, as well as for men and kine, the stable being always close to the house which is warmed by the breath of kine.

In the Ararat lands towards Erevan the snow lasts for five months; yet the cold is not less than that of Erzeroom. The Fahrenheit thermometer marks 10^0 below zero (— 26^0 Réaumur).

The climate is milder in other parts of the South and the East of the country, and where the ground is lower than the rest. Thus in several parts March is the beginning of the

spring, but commonly April is the month of that season, in which begin to grow the early plants, and on the end of which month also the labourers begin to sow the seeds. In May the fruit-bearing trees begin to blossom and to be covered with leaves, and the shepherds drive their flocks to the lowest parts of the mountains.

After a long winter, summer, with excessive heat, succeeds to a very short spring; and in the very short space of three hot months, the black soil of cold Armenia buds, is covered with green, blossoms and yields its fruits.

In the plains of Araxe the harvest is earlier than in the grounds of Erzeroom. In the bounderies of Erevan grapes ripen earlier than in temperate Pontus. Because in the former places the heat becomes very great and the thermometer shews 100⁰ Fahrenheit (— 30⁰ Réaumur.)

The excessive heats are succeeded by a very short autumn which is driven away by the winter season, with abundant snow.

Such is the climate of Armenia, where the weather is very healthy and free from diseases, except in the parts of Erevan. The longevity and the very strong constitution of the inhabitants are clear proofs of the salubrity of the country. Fever and catarrh are the common diseases of the inhabitants.

VII.

VEGETABLES.

In consequence of the abundant fertility of the soil, we find a rich quantity of vegetable production in Armenia. Though a great many localities are destitute of woods or forests, yet the necessary plants, vegetables and fruits, are abundantly spread every where over the land.

Grapes grow and ripen in great many places. In some places at a height of 5100 feet, as is the case near Van, and at 4250 feet, as on the slopes of Ararat.

Trees, such as the poplar, aspen, oak and many others, are very common, and are found also in very high localities, as in the Mount Soogave, at 8200 feet.

Among the plants that grow on very high positions we may mention the *Saxifraga Muxoides* the *Aster Alpinus*, the *Aster Pulchellus*, the *Potentilla*, etc. Likewise many beautiful flowers adorn the plains and the valleies, and amongst them is worthy of mention a red coloured lily, called by the natives the *Fountains' blood*, which, according to European authorities, is the most red and one of the most beautiful among red flowers.

Celebrated among the fruits are the grapes of the South Armenia, apricots, which grow in great many localities and which were brought to Europe from Armenia, and bear still the name Armeniaca; plums, apples, peaches, pome-granates, mulberry, whose leaves are used to feed the silk-worm, for silk industry is carried on in the Eastern provinces, melons and water-melons, and many others.

Olive-tree, carob-tree, fig-tree also grow in some localities as well as cotton, sesame, tobacco, flax, gall, rice and corn, which latter grows in great abundance every where.

Among the many plants that are used in pharmacy the one called by the Armenians *Loshdag* (*Bryonia Alba*), is worthy of mention; it grows like a root, bearing the shape of a human body.

Kasbé is a sweet substance, white like snow, which comes down upon the trees in the summer season, very good to eat. It is an article of commerce between the inhabitants, and supposed to be something like the old Manna.

VIII.

ANIMALS.

Nor less rich in different kinds of animals is the Zoological Kingdom of the country. Numberless kinds of birds animate the plains, and European people who lived in Erzeroom, say, that « the various kinds of birds which breed on the great plain of Erzeroom, is so prodigious, as to be almost incredible to those who have not seen them; they cover the earth for miles and miles so completely, that the colour of the ground cannot be seen; particularly at one period, when the whole country has a rosy appearance, from the countless flocks of a kind of red goose, a splendid bird, though not good to eat, almost entirely clothed in various shades of red. Troops of the two varieties of the wild grey goose form whitish spots in the animated landscape, their wild cries and noises sounding in every direction. The plain is thickly covered with a prodigious multitude of every kind of wild fowl. Quails are at one time almost as thick as flies; and numerous varieties of small birds, among which the horned lark and the red winged finch, fly in clouds.» In the neigh-

bourhood of Erzeroum more than 170 kinds of wild birds have been counted. Among these the stork and the crane are the favourite guests of the Armenians, who often make them a subject of their popular songs. Still no body has made accurate researches among the fowl inhabitants of Armenia.

Equally rich is the list of wild animals, the hunting of which was celebrated in old times, and many of the neighbouring princes used to come together for that purpose. Tiger, leopard, hyana, lynx, bear, wolf, fox, large dogs, wild ass, buffalo, bull, lemming, gerboa, wild sheep whose agility and strength are astonishing, capricorn with its enormous horns, grey beaver, badger, polecat, porcupine, and many others in large herds are spread here and there over that huge country.

Of domestic animals, from the Turkish Armenia more than a million of sheep are sent every year to Turkey. The horses are also celebrated, and in old times it was the custom to send a certain number as tribute to the Persian king. As for camels though they frequent Armenia, they are only indigenous to the district of Erevan.

The lakes and rivers of Armenia contain also many kinds of fishes of various colours. We find in the lake of Van only a kind, called by the natives *darekh*, one sort of her-

ring, whose abundance is a source of commerce to the country. In the Sevan lake there are about twelve kinds of fishes. In the large rivers are found fishes of great size, as in the Aradzani, one of the branches of Euphrates, where was lately discovered a fish of the Cetaceous kind.

It is useless to mention the numberless kinds of insects, amongst which many new kinds were discovered by German Naturalists who brought specimens to Europe; still we must not forget the gnats of the Erevan districts, where in summer, the inhabitants, in order to escape from their torment, are accustomed to leave their houses and flee to the mountains.

The scorpion also is very dangerous owing to its immense size and the poison it emits.

IX.

MINERALS.

As a general rule, the high land of Armenia has a formation of trachytus and porphyry, of which entire mountains are formed. Many other stones are to be found, such as augite, feldsbath, quartz, méla-pyre, basalt, many kinds of white and speckled marbles; mines of mineral or rock-salt,

alum , nitre , naphtha, sulphur. Iron and copper are very abundant, as well as lead, silver and veins of gold, magnesium, zinc, and other metals. In old times the gold of Ararat was renowned, but now all traces of the mine are lost.

X.

POPULATION.

According to the Scriptures, the Ark of Noah rested on a top of the Ararat mountains. From where, the survivors of a last mankind, coming down, peopled all the neighbouring country; until the space growing unsufficient for their increasing numbers, they parted from each other in search of new lands.

Haig is the Patriarch or the founder of the Armenian Nationality. He was amongst the builders of the tower at Sennaar; and after its destruction, taking his children, servants and all his house with him, came back to Armenia, mastered the inhabitants who were living peacefully there, and was acknowledged as the head or king of the country, called after him Haiasdan, which was afterwards, for various reasons, changed by strangers to Armenia.

By and by people of various nationalities came to live in Armenia; and we find that 400 years after the Patriarch Haig, i. e. under the Government of Aram, — who made an invasion towards Asia Minor, and enlarged his kingdom, — Phrygians, Chappadoceans and other people, inhabitants of those countries, were mixed with the Armenians of the east provinces.

In latter times also many others, by invasions or by change of country, came to increase the number of the natural inhabitants of Armenia; Scytheans, Chaldeans, Assyrians, Chinese, Jews, Partheans, Indians, Georgians, who in old times came to live in Armenia, have their own particular place in the general history of Armenia, as they formed in the government of the country, different Satrapies, whose name we find mentioned in the books of Armenian authors.

These people though in the beginning differing from the natural inhabitants in religion, customs and language, yet under the influence of the time they changed all for those of the country, and were identified with the natural inhabitants.

In consequence of the healthy climate and the great fertility of the soil, as well as of the government of their peaceful kings, the number of the population of Armenia must have been increased in very high propor-

tion. And if we give attention to the names of the numerous dignitaries, families, provinces, towns and villages, we can rightly conclude, that Armenia in its happiest days, must have been as much peopled, as are many of the most populous countries of modern Europe.

But after the fall of the second Armenian royal dynasty, in the fifth century, barbarians begin to overrun Armenia, bringing every where sword, fire and devastation. The natives, unable to resist, begin to look for refuge in foreign countries. Thousands of Armenians flying before the invasions of barbarians, left their country. Towns and villages were destroyed, innocent people were killed, and ruin overran the country. In place of the Armenians strangers came to inhabit the country; these were Persians, Greeks, Arabs, Scythians or Turks, Tartars, Georgians, Caucasians, Kurds, Osmanli Turks, etc.

Notwithstanding all this large number of stranger nations who came to inhabit the country. it was impossible that the population could encrease, on account of the continual wars and invasions of the barbarians, who put to destruction every thing. Thus the number of the inhabitants diminished more and more. So that now they estimate the number of inhabitants in Armenia at

about five millions, of which two millions can only be considered true Armenians.

No estimate has been made of the actual number of all the Armenians who are scattered here and there over the world. But according to the modern national geographers, the entire number amounts to about four millions, divided as it follows:

Turkey; <i>Asia, Egypt</i> and <i>Europe</i> .	2,550,000
Russia	1,220,000
Austria	25,000
Persia	170,000
East India and Archipelago of Asia	25,000
Western Europe	10,000
<hr/>	
Total.	4,000,000

XI.

ARTS AND COMMERCE.

In old times, as well as now, the principal business of the Armenians is agriculture and commerce. As traders they were highly renowned, and they used to carry their goods to very far countries; every where they were welcome and strangers hoped to attract them to their own country.

We find in the Middle-Ages that lines of traders were passing through Armenia, and

Tabris and Erzeroum were the two depots where all the merchandise of Asia and Europe were consigned, to be transferred from thence to their own destinations.

Now commerce is carried on in general by the Armenians who live in foreign countries; amongst whom very wealthy people are to be found, principally among the Armenians of India, Austria and Turkey in Europe.

As for the native Armenians who live in Armenia itself, their principal business is agriculture, as the occupation of shepherd is to the foreign inhabitants. They lead very simple and sober lives and are happy in their poverty.

Nevertheless in the large towns are to be found merchants and also artists; and the common arts are: weaving, tanning, and the art of dyeing. There are also braziers, armourers, goldsmiths, tailors, cooks, bakers, etc.

In the same way in the larger towns there are many bankers, government-officials and interpreters in the consulates of foreign governments.

XII.

CHARACTER.

Amongst all the eastern nations the Armenians are distinguished for their intelligence, their mild character, their activity, for their industry, and their skill in commercial affairs. On account of their peaceful nature, they enjoy the sympathy of their conquerors more than any other nation in the East. So that we find them now occupying high posts under the three governments who rule the country, and principally in Turkey. They are celebrated for their aptitude in the acquirement of sciences and languages.

Their love for their Church and of all that regards their national rites is carried on nearly to a passion, for which continually arise the people, being incited by ambitious men.

Their principal national defect is discord, a consequence of self ambition. That has been the principal cause of their losing their national kingdom.

XIII.

RELIGION.

In the records of the Armenian history we find the first traces of idolatry in the time of king Anushavan, contemporary to Abraham; and therefore we have reason to think that before that time the knowledge and worship of one true god, the god of Noah, continued for a long while in Armenia.

According to Moses of Khoren, in his history of Armenia, the first idol was raised in that country by Semiramis. Then came the worship of national heroes, to whom the Armenians offered honours of divinity; and subsequently they worshiped the Sun and the Moon.

Anahid, the Diana of the Latins, is the most ancient and the principal divinity the Armenians worshiped. She possessed many temples, but the principal one was that of Erisa, where a massive golden statue was erected to the goddess; this, according to Plinius, was the first golden statue that idolaters had erected. It was so celebrated, that worshipers from all nations used to journey thither, bearing rich gifts to the temple

Under the name of Asdghig the Armenians also worshiped Venus, as under the name of Aramazd they undertook the worship of Jupiter.

Christianity was introduced in Armenia by the Apostle Thaddeus, during the reign of Abgarus, king of Edessia. After the death of this king, they fell again into idolatry, until they were finally converted by St. Gregory the Illuminator, in the beginning of the fourth century, to which religion they have ever since remained faithful.

The Armenians now form two distinct principal branches, according to the religious opinions held by them. The largest one is that of the Eastern Church's belief; they form quite a separate Church, and are governed by three principal and independent authorities and two patriarchs. The first three are called *Catholicos*; the principal one is that of Etchmiadzin; he is acknowledged by all the Armenians as possessing the first rank, and his diocese is also the largest.

The Catholicos of Sis come next; his origin dates from the XIII.th century.

The third is the Catholicos of Aghthamar, in the lake of Van; he dates from the X.th century.

The two patriarchs are those of Jerusalem and Constantinople. The authority of the latter is very large, as he has under his ju-

risdiction fifty dioceses, whose bishops are consecrated by the Catholicos of Etchmiadzin.

The second branch is that of the Armenian Roman Catholics, who follow the Roman Church. Their number is about 160,000. In Russia they are ruled by the catholic Synod. In Persia they are under the jurisdiction of the delegates of Rome. The chief of the Armenians of Austria is the Armenian Archbishop of Lemberg; and of those Armenians who live in other parts, the Latin bishops.

The Armenians of Turkey have two Chiefs; the one is the Catholicos of Libanon, founded in the beginning of the XVIIIth. century. His diocese extends to Cylicia, Armenia Minor and Assyria.

The other is the Primate Archbishop of Constantinople. His authority was instituted by the Court of Rome in the year 1831. He has five dioceses under his jurisdiction, in Armenia and Asia Minor. (1)

Out of these, in several parts of Pontus, as well as in Armenia Minor, there are also Greek-Armenians, who follow the persuasion and the rites of the Greeks.

(1) These two Roman Catholic Authorities, were lately united into one, in the person of the primate of Constantinople. But troubles ensued, which being still unsettled, it is impossible to say how the matter will end.

XIV.

EDUCATIONAL PROGRESS.

If we examine the Armenians on the point of general instruction, we find that they lack a good deal in comparison with European nations. Still we can say without doubt, that they are the most advanced among all the eastern nations. Constantinople, Smyrna, Armash, Jerusalem, Tiflis, Moscow, are the centres where they are the most advanced, and where they possess, colleges, schools, and printing presses.

In Europe also they possess Monasteries and Colleges, where Armenian young men are educated freely, and brought up, some for teachers, others for the employments of the Governments to which they belong.

In general the Armenians who are in contact with Europeans, are very much advanced; but still the interior of Armenia is in want of progress, in consequence of their being remote from civilized centres.

Languages are much cultivated, as they want them for their commercial businesses, and also for the wants of the Governments where they live, and where they occupy different positions.

Amongst the women instruction is not

carried on as much as it is wanted, generally speaking. But in default of literary instruction, they excel in needlework. And indeed, great is the reputation they enjoy for their skill in embroidery, an art which they have carried to a very high degree. Their beautiful works were admired in the European exhibitions, and prizes fixed for them.

XV.

CIVIL DIVISION AND GOVERNMENT.

The beginning of the civil life and government of the Armenians is contemporary with the most ancient nations. It was founded, as we have already said by Haig, just after the destruction of the Tower of Babel, about 2500 years before Christ, and lasted nearly 3000 years, under the dominion of two royal dynasties: the Haighian and the Arsacide.

In those times Armenia was divided into fifteen large departments or territories, and in 190 provinces; which again were subdivided into a multitude of communes, whose masters or governors, were under the immediate authority of the satraps. These last sometimes paid homage to the king of Ararat or the chief prince of the Armenians, at

other times they payed tributes and governed by themselves their own country.

In the year 428 of the new era, the Arsacide royal dynasty lost its governing power, and with it ended the monarchical government of the Armenians. Foreigners began to overrun Armenia, taking possession of her provinces, and destroying every thing by fire and sword. Persians. Greeks, Arabs, Turks and Tartars, holding the largest part of Armenia, ruled it according their own laws.

Nevertheless until the XIIth. century, several parts of Armenia were under the dominion of Armenian princes, who protecting them against their enemies, governed them according their national laws. Such were, principally in the Xth. and XIth. centuries, the Bagradunians, Ardzerunians and Sunians, Satrape families, who left an immortal name in the Armenian history.

After the invasions of the Seljuks and Tartars in the XIth.-XIIIth. centuries, Armenia remained under the foreign yoke, and still continues in the same condition. Now it is divided into three distinct parts; under Russia, who possesses the north; under Persia whose portion is the east; and under Turkey who possesses the west and the largest portion.

Erevan is the capital or principal town

of the Russian Armenia, as Tabris is that of Persia; while Erzeroom is the capital of Turkish Armenia, and the most important city of the whole country of that name.

XVI.

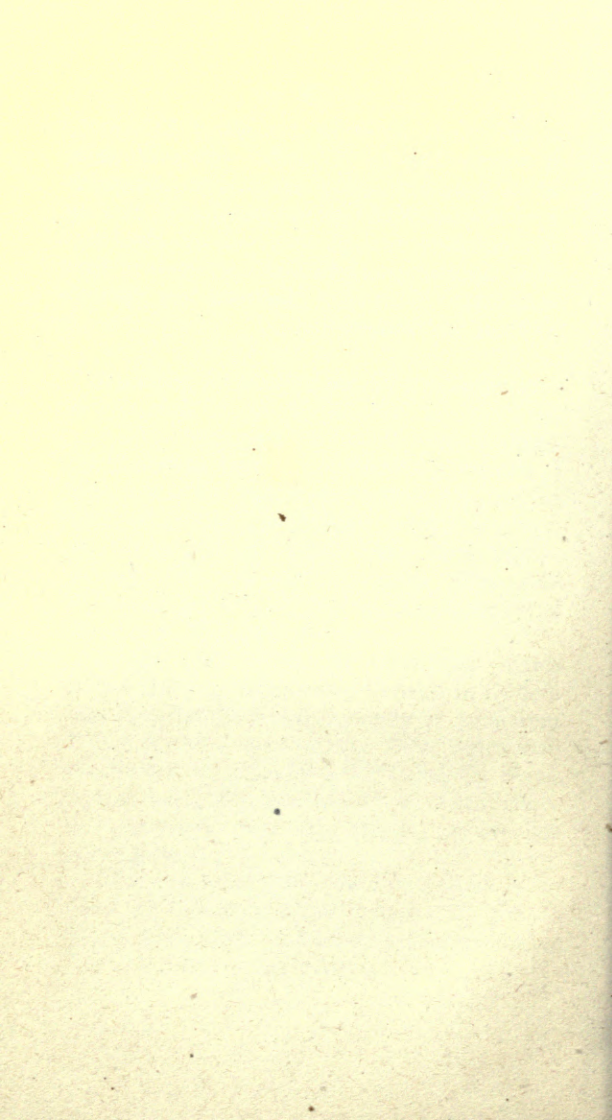
CYLICIA.

An other mother country of the Armenians is reputed to be Cylicia. It is very old and many Armenian colonists settled there. Some settled themselves there by means of commerce, for they were continually in contact with the Pheniciens. Others through invasions came to dwell there. And finally, in the IXth. and Xth. centuries, thousands of Armenians, flying before the barbarity of their foes, took refuge there.

In the year 1079, an Armenian prince called Rubene, established himself in Cylicia and founded the fourth dynasty of Armenian Kings, which lasted nearly 300 years, and whose last king Leo the VIth. died in Paris in the year 1393, his remains were transferred afterwards into St. Denis, where his tomb now is.

Now the principal town in Cylicia is Adana, and its population is about 20,000. It is the residence of a Turkish governor under the authority of the Sultan.

In Cylicia now the number of Armenians is supposed to be 150,000, but still there are a good number of them who have embraced the Turkish religion and become Mahometans, though they still acknowledge their Armenian origin and keep still in their language and in their families the customs of their forefathers.



OLD AND MODERN NAMES
OF THE PROVINCES
OF ARMENIA MAJOR
ACCORDING TO THE GEOGRAPHY
OF F. LEON Dr. ALISHAN

<i>Territories</i>		Old Provinces	New Districts
1 2 3 4 5 6 7 8 9	UPPER ARMENIA	1. Taranaghi. 2. Arendz. 3. Mentzoor (Me- zoor). 4. Egheghiatz. 5. Mananaghi. 6. Tertchan. 7. Sber. 8. Shadkomk. 9. Garin.	Gamakh. Dujik. Gherjanis. Sherian. Kurutchay. Moontzoor. Erzenga. Shooshar. Thekman. Tertchan. Ispir. Thorthoom. Erzeroom. Ovajeg.
10 11 12 13 14 15 16 17	FOURTH ARMENIA	1. Khortzyan. 2. Hashdiank. 3. Baghnadoon. 4. Palahovid. 5. Zopk (of the Sha- hoonies). 6. Hantzith. 7. Torek. 8. Tekik.	Gheghi. Arinj. Jabaghtchoor. Khoolp. Arghana. . . . Paloo. Saghman, Chemeshgadzak. Perteg. Gaban, etc. Kharpert. Thiriki. Agel. Heni.
18 19 20 21 22 23 24 25 26 27	AGHTZNIK	1. Arzen. 2. Neperguert. 3. Kegh. 4. Gbethig. 5. Dadik. 6. Azouatzor. 7. Kherhetik (Ser- khetik). 8. Guzagh. 9. Salnatzor. 10. Sasoonk.	Kharzan. Mewfarghin. Kharzan. Khezoo. Taduan ? Sussan ? Segherd. Khizan. Paghesh. Sassoon.

	<i>Territories</i>	Old Provinces	New Districts
28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43	DURUPERAN	1. Khoyth. 2. Aspagunik. 3. Daron. 4. Ashmunik. 5. Martaghi. 6. Tasnavork. 7. Duaradzadap. 8. Talar. 9. Ilark. 10. Varajnunik. 11. Peznoonik. 12. Erevark. 13. Aghiovid. 14. Abahunik. 15. Gori. 16. Khorkhorunik.	Khooth. Near Khoolp and Ghinj. Moosh. Chookhoor. Khoolp. Varto. Thekman. Varto. Kara-Iaze. Keeksoo, Karaiaze. Thorloo. Khamoor. Khenoos. Khamoor. Liz. Boolanek. Khlath. Ardzghe. Ghewzel-dere. Patnoz. Saresoo. Melazghert. Liz ? Boolanek.
44 45 46 47 48 49 50 51 52	MOGK	1. Ishayr. 2. Ishayr the other } 3. Ishotz prov. } 4. Arwenitz valley. 5. Mitcha. 6. Mogk proper. 7. Arkaitz prov. } 8. Arkasovid. } 9. Chermatzor.	Zerekan. Sbarghert. Gargar. Arwenitz valley. Mogk. Between Mogks and Shadakh. Shadakh.
53 54 55 56 57	GORJAİK	1. Gortuk. 2. Upper Gortik 3. Middle " } 4. Low " } 5. Aidwank. <div style="position: absolute; right: 0; top: 50%; transform: translateY(-50%); font-size: small;"> <i>Demorik</i> </div>	Bohtan.

<i>Territories</i>		Old Provinces	New Districts
58 59 60 61 62 63	GORJAK	6. Aikark. 7. Mothoghank. 8. Orsirank. 9. Garabunik. 10. Jahook. 11. Lesser Aghpak.	Al-Bagh. Joolamerg.
64 65 66 67 68 69 70 71 72	PERS-ARMENIA	1. Aily or Goo-rijan. 2. Mary. 3. Thrapi. 4. Atzwers. 5. Urna. 6. Dampers. 7. Zarehavan. 8. Zaravant. 9. Her.	Salamasd. Khoi.
73 74 75 76 77 78 79 80 81 82 83 84 85	VASBURAGAN	1. Reshtunik. 2. Dosp. 3. Pootunik. 4. Arjishagovid. 5. Aghovid. 6. Gughanovid. 7. Arperani. 8. Tarni. 9. Poojunik. 10. Arno-oden. 11. Antzevatzik. 12. Aderbadunik. 13. Ervantunik or Erithunik.	Osdan. Cavash. Van. Hamoog. Arjesh. Patnoz. Haideranli Kurds. Pergri. Western part of Bayezid. Khoshab? West of Segmanabad. Osdan. Karbah. Between Khoshab and Segmanabad. Hayoz Zor.

	<i>Territories</i>	Old Provinces	New Districts
143 144	PAYDA- GARAN	11. Ormezt-Beroj. 12. Alevan.	
145 146 147 148 149 150 151 152	UDI	1. Aranrod. 2. Dri. 3. Rodbatzian. 4. Aghwé. 5. Dutchkadag. 6. Cartman. 7. Shigashen. 8. Udi proper.	Keberlin. Kurthmanig. Kartman. Kantzak. Jevanshir. Berdé.
153 154 155 156 157 158 159 160 161	CUCARK	1. Zoropor. 2. Zopopor. 3. Goghpopor. 4. Dashir. 5. Thregkh. 6. Gankark. 7. Ardahan, 8. Chavakhk. 9. Cughartchk.	Zoroked. Bortchaloo. Khazakh. Bortchaloo. Lori. Pampaghi. Thrialeth. Abotz. Pampaghi. Ardahan. Chavakhethi. Khertvis. Glarjethi. Ardanooch.
162 163 164 165 166 167 168 169	DAYK	1. Gogh. 2. Pertatzpor. 3. Bardizatzpor. 4. Jag. 5. Pukha. 6. Okaghe. 7. Azortapor. 8. Asiatzpor.	Geolé. Peneg. Tавusghiar. Olthj. Bardez. Chukhureth. Erusheth. Akhaltzikhe. Shavsheth. Thavus- ghiar. Thorthoom. Nariman. Thorthoom. Pertakrag. Barkhar.

<i>Territories</i>		Old Provinces	New Districts
170	ARARAT	1. Passen.	Passen. Hassankalé.
171		2. Capeghiank.	High Passen.
172		3. Apeghiank.	Low Passen.
173		4. Havunik (Vahe- vunik).	Low Passen.
174		5. Arsharunik.	Chalderan. Gaghzwan.
175		6. Pakrevant.	Alashgherd.
176		7. Zaghgoden.	Diadin. Nahié.
177		8. Shirag.	Shoreghel. Ghiumrew.
178		9. Vanant.	Ghars.
179		10. Arakadzoden.	Sardarabad.
180		11. Jagadk.	Darakend. Goghp.
181		12. Masiatzoden.	Bayezid. Surmari.
182		13. Gokovid.	Bayezid. (Taroynk).
183		14. Ashotzk.	Abaran.
184		15. Nik.	Geok Chai. (Erevan).
185		16. Godayk.	Kurkbulak. Erevan.
186		17. Mazaz.	Geok Chai. Abaran.
187		18. Varajnunik.	Daratchitchak.
188		19. Osdan of Duin.	Garpi. Karnibazar.
189		20. The Sharoor field.	Sharoor. Khok. etc.

END OF THE GEOGRAPHICAL NOTIONS.

PART SECOND



HISTORY OF ARMENIA

HISTORY OF ARMENIA

A GENERAL SKETCH OF THE ARMENIAN
HISTORY DURING THE FIRST ROYAL DYNASTY.

CHAPTER I.

HAIG.

B. C. 2540. *

The principal sources of the Armenian National history repose upon what is related by Moses of Khoren, a celebrated Armenian writer of the fifth century, who founds his history of Armenia, upon the book of Mar-Abas Catina. - a learned Syriac, who, about 150 years before Christ, wrote a book upon the origin of the Armenians, from what he had found in some book preserved in the Archives of Nineveh.

(*) Year of the creation of the World according to the Septuagint 2665.

Now, according to Moses of Khoren, the Armenians draw their origin from Haig, who was a son of Torgomah, Son of Gomer, Son of Japhet.

Haig, together with his sons, and daughters and their families, was on the dispersion of the descendants of Noah, in search of a new place of habitation, in the country of Senaar in Mesopotamia, and was probably one of the builders of the Tower of Babel. And as he lived there for a long period, he witnessed all the events which happened, as well as the building of Nineveh and the foundation of sovereign power in Assyria by Belus. During this time his descendents rapidly increased, and his sons Armenag, Manavaz and Khor, had already distinguished themselves by their wisdom and virtue.

The authority which Belus had succeeded in establishing over the country of Mesopotamia proving burthensome, Haig, with his family, amounting to 300 persons, exclusive of servants, sought another place of abode. He first proceeded northward to the country round about Ararat, and incorporated with his followers a number of people, whom he found living there. Settling his grandson Cadmus, the Son of Armenag, near Mount Ararat, he proceeded with the rest of his family to the northwest, and arriving on an extensive plain, he gave to it the name of

Hark (Fathers) ; where he built a town and called it after his name, Haygashen, (founded by Haig). Here he dwelt with his descendants, compelling the surrounding people to submit to the laws he had instituted for the government of his own family.

As soon as Belus was informed of Haig's withdrawal from his authority, he dispatched a deputation headed by his own Son, to recall him to obedience ; and on his refusing to do so, he gathered a large force, and marched towards Armenia. which he entered by the settlement formed, as we have said, by Cadmus. Meanwhile Cadmus immediately sent notice to Haig, and taking his family, took refuge with him.

The invader marched forward to Haygashen. Haig, on his side, collected all his people, armed them as well as he was able. and advanced against Belus, halting on the shore of the lake of Van. Where addressing his men he said : "When we meet with Belus army, let us attempt to draw near where he lies surrounded by his warriors : either we shall be killed and our camp equipments and baggage will fall into his hands ; or making a show of the strength of our arm, we shall defeat his army and the victory will be ours.,,

And so they did. As soon as they advanced, they saw Belus coming against them .

surrounded by a select body of his best troops, while the remainder of the army stood behind. He was completely cased in iron armour, as were also the soldiers.

The fight commenced, the conflict was bloody, but Belus was repulsed; and in endeavouring to effect a retreat to the main body of his army, he fell by an arrow discharged at him by Haig; which hitting him on his brazen breastplate went through his body. Thus perished Belus; and his whole army, panic-struck at the loss of their chief, dispersed and fled.

Haig covered the battle-field with buildings and called it Hayk, after which the country around was called Hayotz-tzor; and the place where Belus fell, called Kerezmark (Tombs). He caused the body of Belus to be embalmed and conveyed to Hark, where it was interred on a height.

Thus being free from his powerful foe, he founded the Armenian nation, which after his name was called Hayk.

According to the testimony of Marybas, Haig was a man of an extremely imposing figure and extraordinary strength; being rather tall, with sharp penetrating eyes, and hair of a silky softness. He had such strength of arm, that few of his subjects could bend his bow. After signaling himself in various exploits against the powers by which he

was at different times assailed, and ordering with wise regulations his infant monarchy, he died in peace in his own country, and was succeeded in his authority by his son Armenag.

The Haiks or Armenians were also known by the appellations of Torgomeans, Ascanazians, and Japhethians. The first of these is derived from Torgomah, the father of Haig; the second from Ascanaz his uncle, and the third from Japheth his great grandfather.

X Haig had seven brothers; Carthlos, Partos, Movgan, Leg, Heros, Govgas, and Ecres. Carthlos settled in the vicinity of Mount Ormuz, where he built a fortress, calling it Orbeth, from the name of his youngest son. This fortress was afterwards known by the name of Shamshouldey. The eldest son of Carthlos built the city of Muzkhitha, called after his own name. From him the Georgians are descended. The remainder of the brethren of Haig dispersed themselves over various parts of Caucasus and founded states, which, in the lapse of a few ages, became great and powerful.

CHAPTER II.

ARMENAG AND HIS SUCCESSORS.

B. C. 2269.

Armenag succeeding to his father in the government of the country, quitted Hark, leaving there his two brothers, and with a large body of his people, advanced a few days journey to the north-east. Arriving in a plain which was delightfully situated at the foot of a mountain, by which ran a river of the purest water, he halted and built a city there, calling it after himself Arakadz. Having fixed here his seat of government, after a peaceful life he died, and was succeeded by Aramays, his son.

This prince built a city of hewn stones on a small eminence in the plain of Arakadz, near the banks of the river, which had received the name of Gihon, and called it Armavir, which afterwards became the capital of his kingdom, and after the name of his son Erast, he changed the name of the river to Arax.

Amassia, the son of Aramays, succeeded his father and fixed the seat of his govern-

ment in the city of Armavir. He built two cities at the foot of Mount Ararat. He changed also the name of the Mount to that of Foot of Massis, after himself.

Kegham came next in succession, and enlarged his dominions, and Harma his son mastering the country embellished it with buildings. Then came the reign of Aram.

CHAPTER III.

ARAM AND HIS SUCCESSORS.

B. C. 1831.

Aram by his wisdom and policy greatly extended the dominion of his kingdom. The Armenian power under the guidance of this prince, was acknowledged from Mount Caucasus to Mount Taurus.

Shortly after his assumption of the royal authority, his kingdom was invaded by the Medes, under their prince Newkar. Aram immediately, heading a body of troops of 50,000 men, with a hasty and secret march, took them by surprise, killed a great number of them and made prisoner Newkar their chief, who was nailed by the head to the fortifications of Armavir. Then Aram subjugated that part of the territory of the

Medes, which lies between Armenia and Mount Zarasp.

Parsham, a Babylonian prince, three years after invaded Armenia with a large body of troops. But he was met by Aram, defeated and slain. Aram immediately after marched toward Cappadocia, defeated the prince of that country and made him prisoner, and appointed Mishag, one of his followers, to the government of Cappadocia, ordering him to force the inhabitants to use only the Armenian language.

This prince was the first to raise the Armenian name to any degree of renown; so that contemporary nations, in making mention of the actions performed by his subjects under his personal direction, called them the deeds of the Aramians, or followers of Aram, a name which has been corrupted into Armenians; and the country they inhabited, by universal consent, took the name of Armenia. Such is the origin of the denomination which now distinguishes our country among foreigners.

Cappadocia being conquered, received the name of Armenia; from whence Aram extended again his arms to other countries, conquering them, and according to the order in which they were reduced, they received the names of First, Second and Third Armenia. Here the progress of Aram's arms

ceased, and the whole three provinces were thenceforward called Lesser or Minor Armenia, to distinguish it from the country of Haig, which took the title of Great Armenia. One of the fifteen provinces of the latter, situated near the river Euphrates, borders on Lesser Armenia, and is sometimes, in allusion to the divisions of the latter, called the Fourth Armenia.

At this time Ninus, the powerful king of Assyria, who was a descendant of Belus, who had fallen by the hand of Haig, meditated revenge, and would have invaded Armenia, had it not been for his counsellors, who felt rather intimidated by the fame of Aram's skill and courage. The two Monarchs some time afterwards, entered into a bond of amity, Ninus bestowing on Aram a wreath of pearls, then considered a peculiar mark of honour, and giving him the title of his brother and colleague.

The era of Aram's kingdom may be regarded as the dawn of the greatness which the Armenian nation afterwards attained to, and which shone with such lustre during the sway of the Arsacides.

On Aram's death, Ara his son ascended the throne of Armenia; he was surnamed the Handsome, from the extreme beauty of his person. Ara considerably improved the kingdom, and his administration of public

affairs, at that period, was so highly appreciated, that in proof of its excellence, it was named the Ayraratian Government.

Semiramis, the first woman invested with sovereign power, possessed extremely loose principles. Having heard of the personal beauty of Ara, she sent him an offer of her hand and crown; or if he did not choose to marry her, she besought him to visit her at Nineveh to gratify her sensuality, when she would load him with riches, and permit him to return in safety to Armenia.

Ara, disgusted at such a proposition, drove her ambassadors with disgrace out of his country. This brought on a war; Semiramis invading Armenia, Ara hastened to appose her. Though the Assyrian queen had commanded her soldiers to spare the life of Ara, and to endeavour to take him alive; nevertheless the Armenians being defeated, their prince was slain; at which circumstance Semiramis was deeply afflicted, and having procured his dead body, endeavoured to restore life to it by means of magical incantations. But seeing that the Armenians, irritated at the loss of their king, were preparing to avenge his death, she, alarmed, directed one of her favourites to personate the unfortunate Ara, whom she declared to his subjects, to have been restored to life by the peculiar favour of the Gods. This artifice

succeeded in pacifying the Armenians, and Gartos, the son of Ara, at the age of 12 years, was raised by Semiramis to the throne of his father.

The Assyrian queen was so pleased with the salubrity of the air and the fertility and picturesque nature of the country, that before returning to Assyria, she built a magnificent city on the shores of the Sea of Aghthamar or Lake of Van, where twelve thousand workmen and six hundred architects were employed in the erection of the buildings in this city. It became thenceforward the summer residence of Semiramis.

Gartos, surnamed Arayan Ara, after the order of Semiramis, had one son named Anushavan, who was solemnly dedicated to the poplars planted around Armavir by king Armenag, - because of a superstitious idea that those trees were the favourite terrestrial residences of the Gods. —

When Semiramis, flying before Ninyas her son, who rebelled against her, took refuge in Armenia, Gartos receiving her with all the friendship he could demonstrate, raised an army and marched with her against Ninyas. But they were defeated and both slain, and Anushavan fell into the hands of the Assyrian Monarch, who, through the intercession of some of the Assyrian nobles, released him and restored him to a part of his hereditary

dominions, on condition that he should pay homage for them to the Assyrians. Thus assuming the royal dignity. Anushavan, by the alternate use of arms and policy, eventually recovered the whole kingdom.

Bared, one of the nearest collateral branch of the family of Anushavan, who died without issue, became possessor of the throne of Armenia. In his time, Joseph, the Jewish Patriarch died in Egypt.

Arpag succeeded Bared, whose successor was Zavan, in whose days the Athenian and the Lacedaemonian states were founded.

He was succeeded by Parnag the first, who was conquered, but restored to his kingdom, by Sesostris, king of Egypt.

At this period the children of Israel quitted Egypt (B. C. 1491).

Soor was the successor of Parnag, in whose time the Jews took possession of Canaan, and many of the aborigines of that country took refuge in Armenia, under the conduct of Canaanidas, a man of immense riches. The Gunthunians, who are well known in the annals of the Armenian history, are descended from him.

After Parnag, from the year B. C. 1433 to the year 1198, according to the Septuagint, we find mentioned in the Armenian history about fourteen kings who succeeded to each other on the throne of Armenia. The fifteenth

was Zarmayr, who proved a warlike and successful prince. During his reign the famous siege of 'Troy occurred, and as he was an ally of the besieged people, he went to their assistance, and fell in an encounter with Achilles.

After the death of this king twelve others followed in succession to the throne of Armenia, until the second year of the foundation of Rome, when Baroyr, the son of Scarty, the last successful king, took possession of the throne (B. C. 752). This prince was an ally of Arbaces, prince of the Medes, who went to dethrone Sardanapalus king of Nineveh; in recompense of which he was solemnly crowned king of Armenia, a ceremony which the former princes, who ruled over Armenia, although they possessed all the power of absolute princes, had never undergone publicly, and the ensigns of royal dignity, the crown and sceptre, were scarcely known by them to have an existence.

It was during the reign of this prince that Sennacherib, who had lost all his army by the sword of the avenging angel, in his expedition against the Jews, meditated the sacrifice of his two sons, Adramelech and Sharezer, in order to appease the anger of the Gods. The intended victims killed their father Sennacherib, and took refuge in Armenia, where they were kindly received by

King Baroyr, who allotted them portions of land for their maintenance. From Adramelech two armenian Satrapies are descended: the Ardzrunians and the Gununians; from his brother, the Sassunians.

After Baroyr five other kings reigned over Armenia, until the sixth, Haygag the Second, who joined Nebuchadnezzar the great king of Babylon in his expedition against the Jews, took out of captivity one of their chiefs, named Shampad together with all his family, and brought him into Armenia. From this Shampad descended the great family of the Pagaradunians, which afterwards possessed the throne of Armenia, and which derived their name from the illustrious Pagarad. who shed such a lustre on the reign of Vagharshag.

CHAPTER IV.

TIGRANES THE HAYGUIAN.

B. C. 569.

To Haygag succeeded Erwand the First, and to him Tigranes, who maintained his dignity by virtues of the highest order. He was endowed by nature with the most estimable qualities of the mind, and was also

distinguished for the most chivalric bravery; so that during his reign the manners and customs of the Armenians experienced a complete revolution. He engaged in several wars with the adjacent powers, in all of which he was successful. He defeated the Greeks, and compelled them for a long period to pay him tribute.

Cyrus being at this time at the head of the Persian nation, an alliance offensive and defensive was formed between this Monarch and Tigranes, which Nebuchadnezzar, King of Babylon, also joined. This threefold alliance intimidated Ahasuerus king of Media, who was at this time at war with Cyrus.

While the king of Media was still under the influence of his fears, he had a dream full of terrible portent. He beheld a mountain in labour, which in the end produced three warriors. One of these appeared seated on the back of a furious lion, which he guided toward the west. The second rode on a leopard and took a northerly direction. The third, more terrible in aspect than the two former, was borne by a dragon, which forthwith appeared to enter and desolate the whole face of the country of Media. The king thought that he endeavoured to stop the progress of the hero with the dragon, but was wounded and killed by him.

The interpretation of this dream accor-

ding to his wisemen, was, that the first was Cyrus, the second Nebuchadnezzar, and the third who brought him to destruction was Tigranes, by whom they augured the Medes would be conquered.

Ahasuerus resolved to remove Tigranes by assassination and to meet the other two in the field. He sent therefore ambassadors into Armenia with presents to the king, and begged his sister Tigrana in marriage, whom he promised to exalt to the dignity of Queen of Queens. Tigranes, not suspecting the faith of Ahasuerus, complied with his desire, and sent his sister into Media, where the marriage was immediately celebrated, and Ahasuerus, in prosecution of his designs, paid her a respect almost bordering on adoration, in order to prepare her to second him in his attempt on the life of her brother. At length he disclosed to her his designs, endeavouring at the same time to stir up her jealousy against Zaruhi, the wife of her brother, who, he told her, had instigated Tigranes to join Cyrus to extirpate the royal family of Media. "You don't know, said he, that Tigranes your brother, instigated by Zaruhi his wife, cannot bear to see you queen of the Medes. What will follow? Until my death, Zaruhi cannot reign over them and be queen of queens. Therefore now you ought to find by which means you can destroy your brother;

otherwise you will lose your high dignity and be dishonoured before all the queens.,,

But Tigrana was a wise woman and too affectionate a sister, to engage in the black designs of her husband. She appeared to listen to his proposals with pleasure, but by means of trusty servants, she sent secretly a faithful account of the plots of the king her husband.

Tigranes on receiving intelligence, became furious; he despatched messengers to Cyrus, requesting him to push on the war vigourously against Ahasuerus; and he, in the mean time, at the head of a large army advanced to the frontiers of Media, waiting to commence hostilities, until Tigrana his sister, could effect her escape; which she succeeded in doing five months after. At which time Cyrus also arriving with a Persian army, the two princes forthwith entered Media.

Ahasuerus attempted to protect his dominions; but he was defeated, and fell by the hand of Tigranes, who killed him by a thrust of his spear. The country submitted to the victors and was added to the dominions of Cyrus, while Tigranes returned to Armenia loaded with booty, and in gratitude to his sister, he gave her the city of Tigranaguerd, which he had lately built, with a large extent of country in its environs.

The women of Ahasuerus, who were made prisoners in the last battle, with the remainder of the captives whom Tigranes brought from Media, were settled near Nakhjuan and along the banks of the river Arax.

When afterwards, Cyrus at the head of his army went to the conquest of Lydia, Tigranes being an ally with him, accompanied him to that country, where king Croesus was conquered. Likewise Tigranes accompanied the former in his expedition against Babylonia, as we find mention in the prophecy of Jeremiah, where the Prophet names the kingdom of Ararat. (Ch. 51. V. 27.)

King Tigranes was one of the greatest and most valiant princes of Armenia, and when, after 45 years of a glorious reign he died, his death was the signal for a general mourning throughout Armenia. He left three sons from Zaruhi: Bab, Diran and Vahagun.

CHAPTER V.

VAHAGUN AND OTHER KINGS.

B. C. 524.

The third successor of Tigranes was Vahagun, who was a man of a warlike disposition. His personal strength and courage

were so great that he was usually called by his subjects Hercules the Second. He performed many gallant exploits and became so renowned, that songs in his praise were composed and sung by the Armenians and Georgians. A statue of this monarch was erected in Georgia, in commemoration of his great qualities, and divine honours were paid to him.

Seven kings succeeded to Vahagun, one after the other, on the throne of Armenia, the last of whom was Vahé, (B. C. 559), who was an ally of Darius king of Persia, at that time engaged in war against Alexander the Macedonian. Vahé had sent to his assistance an army of 40,000 infantry and 7,000 cavalry; but Darius was conquered by Alexander and killed. Vahé remembering his former friendship and wishing to avenge his death, assembled a vast army and advanced against Alexander. But the battle proved fatal to him, and being defeated he was killed, (B. C. 332.) ; with him a vast number of his army also perished on the field, and many others were made prisoners. Thus the whole of Armenia fell into the hands of Alexander, and the Hayguian dynasty lost the crown of Armenia, which became a province of the empire of Alexander the Macedonian, and was ruled by governors. These were seven in number, following in

succession, the first of whom was appointed by the conqueror, the others were nominated by his successors.

Under the rule of these governors, Antiochus of Seleucia, divided Armenia into two governments, of which one was called Armenia Major, and the other Armenia Minor.

It was during this time (B. C. 188) that Hannibal the Carthaginian, found an asylum with Ardashes the governor of Armenia Major, who following the advice and the plan of the great general, founded the city of Ardashad, on the left shore of Arax, over against Mount Ararat, and changed there the seat of his government.

END OF THE HISTORY OF THE
HAYGULIAN DYNASTY.

HISTORY OF ARMENIA

THE SECOND OR ARSACIDE ROYAL DYNASTY OF ARMENIA

CHAPTER I.

VAGHARSHAG, ARSHAG AND ARDASHES.

Now we shall begin our historical sketch about 150 years before the new era.

At this time reigned over the Parthians Arsaces or Arshag the Second, styled the Great. He was a grandson of Arsaces the Parthian, who threw off the Seleucian yoke and established his sway over the Parthians, Persians, Medes, and Babylonians, and formed the Parthian kingdom, to which he added also a portion of Armenia.

Arsaces the Second extending his conquests, subsequently conquered the whole of Armenia; and expelling Ardavazt, the last governor of this country, appointed his own brother Vagharshag king of both Armenia

Major and Minor, to which he annexed the country of Aderbadagan or Aderbeyjan.

Vagharshag assuming the government of Armenia, established himself in Nisibis (B. C. 149), and soon after assembled an immense army with the determination of extending his dominions. He advanced towards the borders of Armenia Minor, which was given to him by his brother, but whose governor was still Morpewligues under the Seleucians.

A league was formed between the Chaldaeans, Laziguians, the people of Pontus, Cappadocians, Phrygians and others, and the brave Morpewligues was appointed leader of them. The two armies meeting each other, Morpewligues with a number of brave men, rushed towards the enemy and opened his way to the king Vagharshag, whom he would have killed, but the warriors of the race of Haig and those of Sennacherib, protecting the life of their king, killed the brave Morpewligues on the spot, and his army was put to flight. Thus Cappadocia, Pontus, Laziguia, Chaldaea and Egeria, became his tributaries. He then returned to his city to Nisibis.

Now Vagharshag being in profound peace, expressed a wish to know the origin of the Armenians, and of the events that had taken place in their country. He could

not find any satisfactory notice in Armenia, and resolved at length to consult the old Chaldaean manuscripts. For this purpose he found a very learned man called Marybas Catina, a Syrian, and sent him to Arsaces his brother, with a letter, requesting him to permit the bearer to examine the ancient manuscripts lying in the Royal Archives of Nineveh, and extract from them whatever might be found relating to the Armenians.

In those Archives Marybas Catina found a manuscript in the greek character with this label: "This book, containing the annals of ancient history, was translated from Chaldaean into Greek by order of Alexander the Great. , He extracted from that the history of Armenia, from Haig to Vahé, and returned to Vagharshag in Nisibis, where continuing the history till the time of Vagharshag, he presented it to the king, who ordered it to be preserved with great care in his treasury.

Vagharshag then commenced to improve his kingdom and people, and formed his army according to the manner of the Romans. For the improvement of his government he appointed two officers. The business of one was to remind the king of his duty, when he was tempted to unjust or cruel measures. The other was directed to impress on the king's mind the necessity of punishing

crime, and the salutary effects of example, when he was inclined to be unjustly or weakly merciful.

Pagarad, the Jew, his counsellor, was appointed by him to the hereditary office of placing the crown on the king's head at the coronation. And in order to prevent discord amongst his several sons, about the succession to the throne, he established a law, that only the eldest son should remain with the reigning king at Nisibis, while the others should be kept at a distance in the province of Hashtens, where each had estates allotted him and an allowance from the royal treasury. This law was observed by all the Arsacides, as the second Armenian Royal dynasty was called, from their ancestor Arsaces the Parthian. Vagharshag, after a reign of twenty two years, died in Nisibis.

The successor of Vagharshag was Arshag the First, his eldest son (B. C. 131), whose good qualities equalled those of his father. He was brave, and defeated the armies of the people of Pontus, who had rebelled against him. Being extremely bigoted in religion, he ordered a persecution of the Jews, and put two of the Pagaradunians to death; but he could not induce them to worship idols.

Ardashes the First, his eldest son, succeeded him (B. C. 118); this prince was great,

glorious and good, and his actions eclipsed those of his predecessors. At this period the king of Persia was reckoned, amongst his eastern contemporaries, to have the precedence of the king of Armenia: but in the splendour of his exploits, the latter, in the person of Ardashes, raised himself greatly above the former. Nay, all Persia was under his control, and he built palaces there, and struck money bearing his name and image. His son Tigranes always remained with his father, trained to the usual military exercises of a young prince. His daughter Ardashama was given in marriage to the great and valiant Mithridates, to whom was also intrusted the government of the nations inhabiting the Northern mountains and the borders of the Pontic Sea.

Inflated with the contemplation of his greatness, Ardashes became vainglorious, and sought for gratification in the splendour of foreign conquests.

He assembled an army so numerous that he himself did not know their number, and with that multitude, set out on his expedition. He subdued the whole of Asia Minor, and fitting out a fleet, past the Hellespont and conquered Thrace and Greece, destroyed the chief cities in these countries, entered the Morea and defeated the Lacedemonians. Having thus gratified his thirst for conquest,

he returned to Armenia, where he appointed his son Tigranes to the temporary government of his kingdom, and again set out on another expedition into Persia.

Shortly after he planned another expedition; but a sedition broke out amongst the soldiers, and Ardashes unable to quell them, endeavoured to get away into Armenia from the danger that threatened him; but he was slain, and in dying, he exclaimed: "Alas! how transient and unsatisfactory is glory,!"

Ardashes from his conquests brought to Armenia several well executed bronze and gilt idols, with their respective priests. One of these was the statue of Diana, which is called also Anahid by the Armenians, and was placed by Tigranes at Eriza.

CHAPTER II.

TIGRANES THE SECOND.

B. C. 93.

Tigranes the Second succeeded his father in the kingdom of Armenia. He nominated his brother-in-law Mithridates his second in the kingdom; and on the Greeks invading his dominions, in the first year of his reign, he marched against them, accompanied by

Mithridates, and entirely defeated them. Immediately after he repaired to Mashag, or Cesarea, and taking possession of Asia Minor, he placed in charge of it Mithridates, appointing him king of Pontus and the regions about the Mediterranean, and left with him a considerable number of troops. After their separation, Tigranes became daily more powerful, and many countries were subdued by him, whose kings were kept captives at his court, to enhance the glory of his state.

Tigranes now allied to Mithridates, his brother-in-law, sent his troops into Cappadocia, to help Ariarath, the son of Mithridates, against the Romans. Afterwards he marched against Antiochus Pius, king of the Seleucians, defeated him and governed his country. He subdued also Assyria, then made an incursion into Palestine, whence, on his return to Nisibis, he brought a number of captive Jews.

On the Roman Senate revoking the treaty made by Cornelius Sylla and Mithridates, war was again declared between them. Tigranes at the instigation of Mithridates, entered Cappadocia unexpectedly, subdued the whole country and drove out to Armenia 300 000 of the population. He then returned to his own kingdom, despatching to Mithridates a large body of his troops.

Mithridates being defeated at last by Lu-

cullus and despairing of success, because of the treachery of his generals, retired to Armenia. But Tigranes was so much offended at his conduct in thus relinquishing all hope, that he would not suffer him to appear in his presence for a long while. Until Lucullus sending to him an officer named Appius, required the immediate delivery of Mithridates to the Roman State. Tigranes refusing to comply with the demand of Lucullus, Mithridates being his relation, war became inevitable between them. Mithridates was immediately put in command of 10,000 cavalry and despatched to Pontus.

Lucullus advanced upon Tigranaguerd and laid siege to it. Tigranes hearing this, sent 6,000 troops to the place, which taking the Romans by surprise, broke through their camp, entered the city and carried off the king's concubines and a large quantity of treasure.

Then Tigranes marched at the head of 360,000 men, to meet Lucullus, who leaving some troops in Tigranaguerd to continue the siege, advanced towards the Armenian king with 24 cohorts and 1,000 slingers and archers.

Tigranes on seeing the small number of the Romans was careless about providing against the chance of a defeat, and when the Romans commenced the attack, his army

being unprepared, was overcome with confusion. The trumpeters were unable to sound a retreat, and soon the Armenians gave themselves to indiscriminate flight; 5000 of them were killed on the field and many taken prisoners. Tigranes himself took shelter in a fortress with some of his troops. Lucullus returned to Tigranaguerd, which he afterwards took and found in it vast treasures. But the cavalry of Tigranes distinguished itself against that of Lucullus in several charges.

Tigranes, burning with resentment against the Romans, appointed Mithridates to command an army against them, who continued the war with varying success.

Tigranes once more made an excursion into Cappadocia, and finding Lucullus unable to oppose him, he mastered the country and restored it to Mithridates, who began to recover the whole of the places he had lost.

Pompey succeeded to Lucullus in the command of the army, while at the same time Mithridates was deserted by his prime Minister, who was seduced by the Romans. Many of his chiefs, and his illegitimate son Parnaces, also followed the same example. The death of Mithridates followed soon after.

Tigranes was equally unfortunate. The young Tigranes, his son, having ingratiated

himself with some of the Armenian chiefs, excited a rebellion against his father, and induced Arshez, the king of Persia, to join him. They marched upon and captured several cities of Armenia, but were unable to take Ardashad, and Arshez not wishing to undertake another siege, returned to his own country. Tigranes' son seeing the forces of his father coming against him, and not being able to oppose him, unwilling also to encounter his anger, fled to Pompey. This general guided by this young prince, entered Armenia, and shortly after made peace between the Romans and Tigranes, reserving for the Romans that part of the countries lying between the Euphrates and the sea, and a part of Cappadocia and Cilicia.

After this peace, Tigranes appointed his son Ardavazt to reign over the territory of Ararat. This event happened in the 33^d. year of his reign.

Tigranes, at this time, being advanced in years and seeing the progress made by the Romans, and their preparations for new expeditions, feeling also that his son would be unable to oppose the powerful enemies he had to contend with on all sides; determined at length on making an alliance with Arshez king of Persia. But this measure could only be done by a voluntary relinquishment of that right of precedency, which his father

Ardashes had succeeded in wresting from the Persian Monarchs. On making this sacrifice, Tigranes, agreed also to give his daughter in marriage to Pagur, the son of Arshez.

A consequence of this alliance was that a large army of Persians, headed by Pagur or Bagarus, came to the assistance of Tigranes, who uniting also to it the Armenian army, gave the supreme command to Barzaphran prince of the Rushdunians.

This army set out to Assyria, and invaded Phoenicia; the Romans were unable to stop its progress. In this stage of the successes, Antigonus, son of Aristobulus, made an offer to the princes Barzaphran and Pagur, that if they would dethrone Hyrcanus, the king and Pontiff of Jerusalem, and place him in the government of the city, he would present them with 1000 talents of gold, and 500 handsome women. Barzaphran accepted the offer, and soon after Hyrcanus was delivered to Antigonus, who bit off his ear, that he might no more become High Priest of the Jews. Then the allied army took possession of Jerusalem, where they found immense treasures belonging to Hyrcanus. Antigonus was proclaimed king of the Jews, and Barzaphran carried Hyrcanus with the captive Jews to Tigranes, who assigned them for their dwelling place Semiramaguerd.

CHAPTER III.

ARDAVAZT THE FIRST AND ARSHAM.

B. C. 39.

At the age of eighty-five years, Tigranes, king of Armenia died, and Ardavazt the First, his son, succeeded him; he changed the seat of Government from Nisibis in Mesopotamia, to Ararat. At the commencement of his reign he was of a very dissolute nature and many places in Mesopotamia fell into the hands of the enemy. At last he awoke to a sense of his folly and repenting, set about reconquering his lost possessions. But he proved himself a traitor towards Antony, to whom he had promised assistance against the Persians. He broke the treaty between the Romans and the Armenians and secretly sent supplies to the Persians. The consequence was that the Romans were defeated and with difficulty escaped into Armenia. Antony aware of the treachery of his Armenian ally, going into Egypt to Cleopatra, meditated vengeance against him. And at last he succeeded in persuading Ardavazt to meet him in his camp, where he had no sooner arrived than Antony caused

him to be arrested and fettered with golden chains. He did the same with the sons of the king, and with the whole of the family retired to Egypt, where they were made a present to queen Cleopatra. Antony afterwards returned into Armenia and appointed his son Alexander king of the country lying between the river Arax and Mesopotamia, that is, Lower Armenia ; he gave Upper Armenia, lying on the other side of the Arax, to the king of the Medes, whose daughter Jēhdabé was espoused to his son Alexander. He intrusted the king of Pontus with Armenia Minor.

When Antony was defeated by Augustus, Cleopatra in the bitterness of her soul, caused king Ardavazt to be beheaded.

Arsham, the brother of Tigranes, on the seizure of his nephew Ardavazt by Antony, assumed the crown of Armenia ; but was obliged by the Romans to flee into Persia. On the death of Antony, Arshavir king of Persia, at the head of his army, came into Upper Armenia, drove out the Medes, and restored Arsham to the throne of his ancestors. Arsham then proceeded into Lower Armenia and defeating the Romans, obtained entire possession of that country. But shortly after Upper Armenia was given to Arshavir king of Persia, in consideration of his late good services.

Arsham offering to become tributary to the Romans, if Augustus would liberate the armenian princes his nephews, sons of Ardavazt, Augustus acceded and a treaty was signed between them. Then Arsham came into Mesopotamia and held his court at Nisibis.

When Augustus visited Assyria a second time, the chiefs of Upper Armenia met him, and besought him to deliver their country from the Persian yoke, offering to accept as their king, Tigranes, surnamed the Little, son of the deceased Ardavazt, then residing at Rome. Augustus granted their request, and Tigranes was appointed to rule over them.

Arsham was pleased with this arrangement. He died at an advanced age, and his son Abgar succeeded him.

CHAPTER IV.

ABGAR, ANANÉ AND SANADRUG.

B. C. 5.

This prince was celebrated for both personal beauty and wisdom. His Armenian subjects gave him the surname of *Arak-ayr*, or *Great man*; which the Assyrians and Greeks

not being able to pronounce, they changed into Abgar.

In the second year of the reign of Abgar, a decree was issued by Augustus, taxing all the kingdoms and states that acknowledged the Roman dominion, and commanding also that statues of him should be erected in the religious temples of every nation. In the same year it pleased our Blessed Saviour to assume the form of man and to be born of the Holy Virgin. About this time Herod also, king of the Jews, puffed up with pride, sent statues of himself to various nations with a command to place them in the temples near those of Augustus. Abgar refused to comply with this wish, and thereby excited his resentment. Herod sent his nephew Joseph with a mighty force into Armenia; but the invaders were met by Abgar and defeated, and their leader was slain. Herod soon after died.

The Emperor Augustus about this time began to view Abgar with suspicion, on account of some unfavourable reports of him from his enemies at Rome. Abgar repaired to that city to remove the unfavourable impression that had been made on the Emperor's mind. The Emperor received him kindly and admired his wisdom. He stayed there three years and returned afterwards to Armenia.

When Tiberius succeeded to Augustus, he took occasion to insult the Armenians in the person of Abgar; the latter therefore determined to make an effort to shake off the Roman yoke. He built the city of Edessa and fortified it, and removed his court from Nisibis to this new city. His nephew Sana-drug was appointed general of the Armenian forces. He counted also upon the help of the Persians. But on the death of Arshavir, king of Persia, quarrels broke out among his three sons, about the succession. Abgar immediately espoused the cause of Ardashes, the eldest son, who was appointed, through the assistance of the Armenians, king of Persia. The other two brothers were induced to acknowledge the hereditary right of succession, and in recompense they were endowed with the highest rank in the kingdom. They were styled Pahlaves from the name of their birth-place Pahl.

After the settlement of these affairs, Abgar fell sick, being attacked by elephantiasis, and was obliged to return in haste to Edessa. He was accused by Tiberius of inciting the Persians to rebellion. In order to justify himself, he sent messengers with Anané, a faithful and diligent man, to the Roman general Marinus in Palestine; where, during their stay, they heard all the wonders which were related to them of the ex-

traordinary power of Christ. To gratify their curiosity they went to Jerusalem, witnessing the miracles performed by our Lord, and then returned to Armenia.

Abgar listening to their accounts, became satisfied that this was the son of God, and immediately sent back his messengers to Jerusalem with a letter * to Christ; in which acknowledging him the true and only Son of God, invited him to come to Edessa. He sent also a painter with them, in order that if the Blessed Saviour would not come, he might possess a portrait of him.

The messengers acted according to their instructions, and St Thomas directed by our Lord, wrote a reply to the letter of Abgar, in which he promised to send a disciple after his resurrection. It is related that the painter in endeavouring to take the features of our Lord, was seen by Christ, who took a handkerchief and passing it over his sacred face, impressed on it his sublime features and gave it to Anané to take to his master **.

According to our Lord's promise, the Apostle Thaddeus was sent by Thomas to king Abgar at Edessa; where the king was

* Of this a translation was made into french by the Mekhitharists and printed at St. Lazaro-Venice. 1868.

** This sacred relic having been brought to Italy, passed to the possession of the Genoese, and is preserved now in Genoa in the Church of St. Bartholomew.

instructed and baptized, together with the people of the city. Atté, a silk mercer, was ordained and appointed bishop of the Edessians. Thaddeus then visited Sanadrug in Inner Armenia and baptized him and his daughter Santukhd; also a great number of the Chiefs and common people. Abgar, three years after his conversion, died, and Anané, his son, assuming the regal power, found an adversary in Sanadrug, the nephew of Abgar, who also reigned at the same time.

Anané (A. D. 34) fixing his government in Edessa, apostatized from the faith he had so lately embraced, and reopened the temples and worshiped idols. Atté, the bishop, had his feet cut off by the king's order, and died. But the king also in giving orders for the reparation of a large marble pillar in the royal mansion, by the falling of the pillar all at once upon him, had his legs broken, and soon after died.

Sanadrug also apostatized from Christianity, and with a large army marched into Mesopotamia, and came to Edessa, promising to respect the religion of the alarmed christian inhabitants. But he massacred cruelly all the males of the house of Abgar, sparing only the females. Thaddeus being in Cappadocia, as soon as he heard of the apostasy of Sanadrug, came back to Armenia; but he was taken and put to death by him, together with his own daughter Santukhd.

At this time the Apostle Bartholomew came into Armenia, bearing with him the portrait of the Virgin Mary, and by his preaching converted many of the people; he was taken by the order of Sanadrug and crucified in the city of Arevbanus. Jude, another of the apostles, was also put to death in the city of Ormi. Many of the disciples of these apostles who were preaching the faith and converting thousands of Armenians, were likewise put to death by order of the king.

Sanadrug rebuilt the city of Nisibis, which had sustained a violent shock of an earthquake and was severely injured. He placed a statue of himself in the middle of the city, holding in one hand a piece of money, meaning that in the rebuilding of the city all his treasury was consumed. He died through a wound he had received at a hunting party, from the hand of one of his attendants, whose arrow struck the king instead of the beast they had enclosed.

CHAPTER V.

EVENTS WHICH HAPPENED AMONG THE KINGS
OF UPPER ARMENIA.

B. C. 34 — A. D. 66.

We said that Upper Armenia was reduced by Antony and given to the king of the Medes, and from him passed into the possession of Arshavir king of Persia. He appointed Ardashias his viceroy. The Armenians applied to the Romans for assistance and they drove out the Persians, settling upon the throne Tigranes, surnamed the Little. At his death the Romans sent Erwaz, his brother, to succeed him. This did not please the Armenians; they placed on the throne another Tigranes, also surnamed the Little. A war ensued between the Romans and the Armenians, and the latter were obliged to appoint Abersam, an Ardzrunian prince, their king. On the death of this king, the Persians again interfered in the affairs of Armenia, and Arshez the youngest son of the king of Persia, was placed on the throne. Another war ensued; the Persians were defeated and Arshez expelled. Zeno, son of the king of Pontus, was placed on the throne,

under the name of Arshag. On his death the Persians attempted again to subjugate Armenia.

Ardashes king of Persia succeeded in fixing the crown on the head of his eldest son, Arshag. The Emperor Tiberius wrote to Mithridates, brother of Parsman king of the Georgians, to march with his troops into Upper Armenia. Mithridates caused Arshag to be put to death by the servants of the latter, and then marched to the city of Ardashad, where he commenced his reign. The king of Persia tried to reconquer Armenia, but his army was defeated, and a few years elapsed in peace.

Rhamizd, the son of Parsman, came to visit his uncle in Armenia, where he made a great many friends. He returned to his father, with whose consent he invaded Armenia. Mithridates terrified at the approach of his nephew, fled; but he was taken and put to death with the queen, being suffocated between thick cloths.

Darius, king of Persia, hearing this, invaded Upper Armenia with a large body of troops, and compelled Rhamizd to flee. His brother Dirith was appointed king of Armenia in the city of Ardashad, and being a descendent of the Arsacides, he was gladly received by the Armenians. Rhamizd returned again to Armenia to expel Dirith; but

his army was defeated, and he fled carrying his wife behind him on his horse. She, in a state of pregnancy, much fatigued in flying from the enemy, fainted. Rhamizd determined not to let her fall alive into the hands of their pursuers, stabbed her with his sword, and threw her into a river. Some shepherds drew her out, dressed her wounds, and restored her to her senses ; she then was presented to Dirith in Ardashad who ordered her to be treated with the respect due to a queen.

Nero the Roman Emperor, hearing of the success of the Persians, sent a large army under the command of Domitius Corbulo. This general entered Armenia and committed great ravages. Dirith tried to oppose him, but was unable. The city of Ardashad surrendered at discretion to the Romans; but Corbulo having no hope of keeping under his power, put it into fire. He conquered the whole of Upper Armenia and appointed to the government Tigranes the Little, nephew of the first Tigranes the Little.

Dirith retreated into Persia to his brother Darius, who irritated at the successes of the Romans, sent Manej, his general, to invade Upper Armenia. He laid siege to the city of Abaran, otherwise Tigranaguert, where Tigranes the Little held his court. Nero sent Betus with an army to help Ti-

granes. Betus advanced and put all the country in consternation. Darius on hearing this, hastened into Armenia and defeated Betus every where. Corbulo advanced to help him, but too late; he met Betus returning from Armenia, having surrendered his claims to Darius. The latter having appointed again Dirith his brother on the throne, returned to Persia.

On the disastrous defeat of Betus the Romans were overwhelmed with shame. Corbulo received orders again to attempt the conquest of Armenia. He collected an army, but his real object was not so much to wage war, as to make peace of such a nature as would raise the glory of the Romans. After several embassies were sent on both sides, it was agreed that Upper Armenia should remain in the hands of the Armenians, but the Emperor should have the power of nominating the king.

Dirith then proceeded to Rome to receive the Crown. Nero sent a magnificent chariot to the Italian frontier, to convey him to Rome, and on his approaching the imperial city, Nero came out to meet him. Great honour and respect were paid to him. He was crowned by the hands of the Emperor, and then returned to Armenia. This ceremony of the coronation took place A. D. 66., in the very year in which St. Peter and St. Paul

suffered martyrdom at Rome. He rebuilt the city of Ardashad and established his court there until his death, which happened nine years after, and then the kingdom of Upper Armenia was joined to the Lower under Erwant, the successor of Sanadrug, after a reparation of about 85 years.



CHAPTER VI.

ERWANT THE SECOND AND ARDASHES THE SECOND.

A. D. 68.

Erwant the Second, was Arsacid on the mother's side. He was of a warlike character, but so winning in manner and so generous in disposition, that he was universally beloved. During the life of Sanadrug he had displayed more than ordinary talents, and on the death of that Monarch, instead of one of his sons succeeding him, the chiefs and people with one voice called Erwant to the throne. But immediately after his assumption of the royal power, he stained his hands with innocent blood. Fearing future intrigues from the sons of Sanadrug, he put them all to death, with the exception of the youngest one, named Ardashes, whose nurse

effected his escape to the province of Pers-Armenia, and gave information to Sumpad the Pagradunian. Sumpad took charge of Ardashes, and fled with him to Darius king of Persia. Erwant applied to the latter king requesting him to put the prince to death; but Darius refused to commit such a crime.

Erwant fearing the consequences of Ardashes' claims, endeavoured to strengthen himself by uniting to his kingdom Upper Armenia, whose king Dirith was dead. He dispatched an embassy to the Emperor Vespasian, and with the help of the Romans he succeeded in his intention, and immediately transferred his court from Nisibis to the city of Armavir, in the province of Ararat. He built a city between the rivers Arax and Akhurian, naming it Erwantashad, to which he removed the seat of his government. He built also another city which he called Pakaran, where he appointed Erwaz, his brother, Chief Priest.

He continued thus for eighteen years, accomplishing many improvements in his kingdom, when Ardashes having attained to manhood, Sumpad his friend and guardian, began to think of restoring him to his lawful inheritance. With the help of the Persian troops, they entered Armenia and met Erwant in his fortified camp, which was surrounded by a wooden wall, and

where he had gathered a large army composed principally of Georgians, Cappadocians, and people from Mesopotamia.

Sumpad was a brave man and enjoyed the affection of the Armenians; he was joined by a great many of the Armenian forces of Erwant, and when, at last, in the middle of the battle, Arkam, the Minister of Erwant, joined him with all his men, the slaughter of Erwant's troops became terrible. Nevertheless they fought bravely, putting Ardashes' life also in danger, who was saved by the brave Kissak, the son of his nurse, who fell in this act of devotion.

Night coming on, Erwant's army retreated, and left the victory in the hands of Sumpad. Erwant fled to Erwantashad, where Sumpad and Ardashes followed him and besieged the city. At length the inhabitants surrendered, and Erwant not being able to avoid his enemies, hid himself in a private apartment of his palace. But he was discovered by one of the soldiers of the young prince, who dashed out his brains with a blow of his sabre. Ardashes ordered him to be buried with all the pompe of a prince.

Ardashes, the son of Sanadrug, was left in undisputed possession of the kingdom of Armenia. He rewarded all those who con-

tributed to his accession to the throne. Sumpad, surnamed the Brave, was named Generalissimo of the Armenians. Arkam had the rank and power of a viceroy, with permission to wear a crown set with rubies, to place rings of gold in his ears, to wear on one of his feet a red shoe, to use at meals a golden spoon and fork, and to drink out of golden vessels. Such were the highest marks of favour conferred by the Armenian monarchs to their subjects, in those days. Ardashes ordered Sumpad to take Pakaran and to put to death Erwaz, brother of Erwant. He did so, and taking all the treasures which the temples contained, brought them to Ardashes, who adding others to them, sent them as a present, to Darius king of Persia.

Ardashes enlarged considerably the city of Ardashad and fortifying it, made it the seat of his government. This prince protected and encouraged commerce. He built bridges over various rivers, constructed numbers of small ships for the transport of merchandise. He encouraged industry; divided the kingdom into districts, setting up pillars of stone to distinguish their bounderies, each having its name engraven on it. He was also a great lover of literature; for he founded many colleges for the instruction of the Armenian youth in astronomy, history, mathematics,

etc., and caused the sciences to be taught in the Armenian language, using the Persian and Syriac characters, the Armenian characters at this period not being invented. The fame of this Monarch spread into Persia and Media, and many of the inhabitants of these countries were induced to leave their native land and to settle in Armenia.

Previous to the commencement of these undertakings, the king was disturbed by the irruption of the tribes of the Alans, joined by the Gheg and Georgian mountaineers. Ardashes attacked and defeated them, and made prisoner the son of the king of the Alans, who retreating, crossed the river Gur, where he rallied his troops. Ardashes arriving near the river halted and prepared to attack the enemy on the following day. The king of the Alans fearing for the safety of his son, sent overtures of peace to king Ardashes, begging him to restore his son. Ardashes refusing to listen to the proposals, Sathinig, the sister of the captive prince, came to the river's bank, and through an interpreter thus addressed the king: "Oh thou powerful and brave Ardashes, who hast conquered the warlike Alans; hear the prayer of the distressed daughter of the king of that people, and restore to him the youth my brother. It would be unbecoming to a hero to take away the life of a fallen foe for

vengeance, or to keep him in captivity, and thus to indulge rancour and enmity for ever between two brave nations. ,,

On hearing these wise words, and on seeing the exceedingly beautiful virgin who thus spoke, Ardashes sent Sumpad to the king of the Alans, offering to release the captive prince and to make peace, if he would give him in marriage Sathinig his daughter. The king of the Alans consented to the proposal; a treaty of peace was signed, and Ardashes returned to Ardashad with Sathinig his wife, where shortly after his marriage was solemnly celebrated.

CHAPTER VII.

THE EXPLOITS OF ARDASHES' SONS.

A. D. 106.

Ardashes had six sons: Ardavazt, Vroyr, Majan, Diran, Zarch and Tigranes. Ardavazt was valiant, but proved eventually, proud, cruel and ambitious. Desiring to be next in dignity to the king, by his machinations caused Arkam, who possessed that honour, to be put to death with all his family. Sumpad also, did not escape the envy and malignity of Ardavazt, but he wisely relinquish-

ed his office and retired to the village of Algui, in the province of Demoris, near Assyria. Ardavazt took possession of this appointment also; but he awoke the jealousy of his brothers.

Ardashes observing the dissensions amongst his children, sought to restore union among them, by appointing them to different posts. Vroyr was appointed superintendent of the royal mensions; Majan high-priest, and the other three, chiefs of the army, which was divided into four parts; the eastern, western, northern and southern. The last division was bestowed upon the aged Sumpad, who had by Ardashes' persuasion returned from Demoris.

Ardashes having thus strengthened his kingdom, determined to throw off the Roman yoke. His example was followed by the Persian king. The Emperor Trajan sent against them an army, which appeared first in the regions of Cesarea. Diran who was stationed there, marched with his forces to meet the Romans; but he was put to flight and pursued as far as the valley of Passen, where the fugitives were joined by the eastern and western armies of the Armenians, and marched again against the Romans; but were again completely defeated. Still they attempted once more to arrest the progress of the enemy. In the middle of the fierce engagement,

Sumpad arrived with his division, and turned the tide of victory in the young princes favour. The Romans were pursued to the borders of Cesarea. Then the Armenians, with the Persians, entered Cappadocia and Greece, and laid the country waste with fire and sword. Seeing the progress of the Armenians and Persians, the people of Palestine and Egypt also revolted against the Romans. But Trajan soon restored tranquillity in those countries, and then prepared to march against the Armenians and Persians.

Ardashes feeling himself unable to oppose the Emperor's forces, set out to meet him with gifts of great value; upon which a treaty was signed between them.

Ardashes died after a glorious reign of 41 years, and his death caused a general mourning throughout Armenia. His funeral was magnificent. The coffin in which his remains were placed, was of gold, and the shroud, in which he was wrapped, of fine linen, richly embroidered. His head was adorned with a crown, and a golden shield placed by his side. He was borne to the tomb in similar state, lying on a couch of costly workmanship, surrounded by his sons and nearest of kin. The troops preceeded his corpse in their peculiar war-dress, and at intervals the trumpets sounded solemn dirges, which rendered the spectacle still more

impressive. On all sides men, women and children vied with each other in their expressions of grief for the loss of this great monarch. At his grave many individuals voluntarily immolated themselves, in token of their devotion and love. Songs were afterwards composed, narrating his great exploits, which were sung by the Armenians. It is said that similar songs were composed on the death of Sumpad, the valiant and wise general, who had contributed so much to the glory of Ardashes.

CHAPTER VIII.

ARDAVAZT, DIRAN, TIGRANES THE THIRD,
AND VAGHARSH.

A. D. 129.

Ardavazt, the son of Ardashes, succeeded him on the throne. He exiled all his brothers from his court, appointing them habitations in other provinces, and as he had no offspring, directed Diran to remain with him, that he might succeed to the crown in the event of his decease. His reign was a short; for going one day to hunt bears and wild asses near Mount Ararat, he fell into a great pit and perished. Diran his brother

succeeded him, and maintained peace, spending his time in hunting and other amusements. He sent ambassadors to the Emperor Antoninus Pius, to renew the treaty between the two states, and the Emperor in token of friendship, sent him a royal crown and purple robes. and caused medals to be struck, on which were two figures, representing Antoninus himself and Diran, with the inscription, "Rex Armeniis datus, . After a reign of twenty-two years, this prince while hunting one day on the mountains, was suddenly crushed by the fall of an avalanche.

Tigranes the Third, brother of the late king, and the youngest son of Ardashes, succeeded to the throne by the influence of the king of Persia. On the death of Antoninus Pius, the Armenians and Persians united, commenced hostilities against the Romans. Severianus the governor of Cappadocia alarmed at this, consulted the oracle of the god Gleucon ; and being re-assured by it, marched to Armenia. But he was defeated and slain, and his army almost annihilated. Verus Lucius was sent by Marcus Aurelius against the Armenians. But previous to this Tigranes undertook an expedition into Armenia Minor, with a view of compelling it to acknowledge his supremacy. Unfortunately he became enamoured of a certain woman,

who, using her power to baffle his projects of conquest, allured him into a snare, seized his person, and placed him in confinement. Verus succeeded against the enemies of Rome, and Armenia became again its tributary. Having discovered the circumstance of the imprisonment of Tigranes, and commiserating his condition, Verus procured his release, and restored him to his crown, bestowing on him in marriage a Roman virgin named Ropy, by whom Tigranes had four sons. He governed Armenia forty-two years and on his death, Vagharsh, the son of his first wife, was crowned in the city of Ardashad. This prince extended and adorned the village of Vartkes, situated on the river Kasagh, surrounding it with fortifications, and changing its name to Vagharshabad subsequently transferred there his court.

Armenia being invaded by a horde of Khazirs and Basils, branches of the Sarmatians, Vagharsh immediately attacked and routed them so completely that they fled by the same way they had entered. But Vagharsh hurried away by the impetuosity of his courage, followed them beyond the confines of his territories, and was unfortunately killed by one of their archers.

CHAPTER IX.

KHOSROVE THE FIRST.

A. D. 214.

Khosrove the first, son of Vagharsh, succeeded his father. He collected an army and passing the great mountain Caucasus, advanced against the Khazirs and Basils, in order to avenge the death of the late king, and totally subjugated them. Taking hostages from them he returned to Armenia, where he began to improve his kingdom by the building of cities, and the erection of many fine buildings; at which he forced the Christians whom he found in his dominions, to work, giving them barely sufficient remuneration to support life. Many also were put to death.

At this time the Emperor Antoninus Caracalla came into Mesopotamia, and from thence passed into Armenia. Khosrove set out to meet him. After remaining a few days with the Emperor, Khosrove wished to return; but the Emperor having the secret design of taking possession of Armenia, prevented him. The Armenians seeing their king captive, prepared a large force against

the Romans. Antoninus not deeming the moment propitious, released Khosrove. But shortly after sent an army against Armenia, which was defeated and put to flight.

At this time a rebellion broke out amongst the people of Persia against Ardavan their king. The rebels headed by Ardashir, the son of Sassan, a Persian, marched against Ardavan, who was defeated and killed, and Ardashir was crowned king of Persia. In this way the Parthian dynasty in Persia lost the kingdom, after possessing it for a period of 475 years, and the Sassanian dynasty was established by Ardashir in the year of Grace 226. It lasted 427 years.

Khosrove took up the cause of the Parthian Ardavan, his relation, and marched into Persia, to overthrow the usurper Ardashir. This war lasted several years but ended in the defeat of Ardashir who took refuge in India.

Ardashir deprived of his kingdom, promised wealth and honours to any one who would undertake to assassinate the Armenian king. A chief of the Surenian Pahlaves, named Anag, accepted the offer, and immediately set out for Armenia, with all his family, as if escaping from Ardashir the usurper. Khosrove not suspecting his intention, received him kindly and gave him honours and riches. It was at this time, (A. D. 257), and

in Vagharshabad where Khosrove had taken up his residence, that Okohé, the wife of Anag, was delivered of a child, which afterwards was to become "the Illuminator,, of the Armenians under the name of St. Gregory.

Anag embracing this opportunity for his design, stabled the king to the heart, after which he fled; but he was pursued by the soldiers, and drowned in the river Araxe. His family also were all massacred, except St. Gregory, who was saved by his nurse Sophia, assisted by her brother Euthalius, both Christians from Cesarea. whither they fled with the child.

Ardashir the Persian, being now master of the situation, came with a large force into Armenia, and put to death all the family of Khosrove, except the little Tiridates who was saved by Ardavazt the Mantagunian and taken first to Cesarea, and afterwards to Rome; where the Emperor put him under the guidance of a celebrated Roman chief. In the same way a daughter also of Khosrove was saved and taken to the fortress of Ani, by Oda, an Amadunian chief.

Ardashir died after reigning 26 years over Persia and Armenia. In the meantime Tiridates, who had grown up, distinguished himself in the Roman army; and when Diocletian declared war against Hirchey, king

of the Goths, Tiridates in single combat took Hirchey prisoner and brought him before the Emperor. Diocletian hearing that Tiridates was the son of the unfortunate Khosrove, directed him to take possession of his kingdom.

While he was distinguishing himself in Rome, Gregory the Illuminator, hearing of his renown, went to him and placed himself under his orders, without disclosing to him his real name and character.

CHAPTER X.

TIRIDATES AND THE REVIVAL OF CHRISTIANITY IN ARMENIA.

A. D. 286.

Tiridates, accompanied by St. Gregory, came to Cesarea, where he was met by the Armenian chiefs, and crowned king of Armenia by a Pagraunian chief. Then he proceeded to the fortress of Ani, where he found his sister living. Honours were conferred by him upon all those who had con-nived at their safety. Proceeding to the province of Egueghiatz, in which was a temple of the goddess Anahid (Diana), he offered her sacrifices, and invited St. Gregory to

join him in his idolatry, but he refused ; upon which the king tortured him in twelve different ways. At length hearing that he was the son of Anag, the murderer of his father, he ordered him to be taken to the fortress of Ardashad and to be thrown into a deep pit, where he remained fourteen years.

Tiridates, with the help of the Romans, drove out of Armenia Shabuh the king of Persia and son of Ardashir, and governed his country. He married Ashkhen, the daughter of the king of the Alans, by whom he had a son, Khosrove the Little.

It was at about this time that the Ripsimian Nuns entered Armenia from the Roman states. and shortly after suffered martyrdom.

Tiridates and many of the Armenian chiefs, were afflicted with a sore disease. Khosrovetukhd, the king's sister, receiving divine revelation, caused St. Gregory to be released from the pit, in order that he might heal the king and those who were afflicted in the same way. By his preaching of the Gospel, he converted the whole nation to Christianity, and going to Cesarea he was consecrated Archbishop of Armenia, by Leontius the metropolitan, in the year 302.

On the news reaching him that the Emperor Constantine was a convert, Tiridates, together with St. Gregory, undertook a jour-

ney to Rome, where an alliance was solemnly agreed upon between the two nations, and St. Gregory was consecrated Pontiff of all Armenia, by the Pope St. Silvester. On their return to Armenia, Tiridates was obliged to assist the Aghuans against their invaders, and then to turn his victorious arms against Shabuh the Persian king, who was forced at length to make peace.

At this period of our history, A. D. 325, the Council of Nice was held, to which the Emperor Constantine invited Tiridates with St. Gregory; but unable to go, they sent in their stead St. Arisdagues, who brought back to Armenia the creed of the Fathers.

St. Gregory retiring into Upper Armenia, to a cavern of mount Sebu, died there, and Arisdagues, his youngest son, succeeded him, in the pontifical chair. He was killed by one of the Armenian chiefs, whom he had admonished for his conduct. Vertanes his eldest brother succeeded him.

Many of the Armenian chiefs relaxed from the strict observance of Christian piety, and did not regard the pious admonitions of their pontiff and of their king Tiridates. The latter perceiving the inefficacy of his exhortations, retired from the government and secluded himself in the same place where St. Gregory had died. The chiefs then assembled together and tried to induce him to

return, promising to amend their lives. But he knowing their evil dispositions, refused to resume his crown; at which they in revenge poisoned him in the 85th. year of his age. He reigned 56 years.

CHAPTER XI.

KHOSROVE THE SECOND. DIRAN THE SECOND.

A. D. 342.

On the death of Tiridates the Aghuans rebelled, and killed St. Gregoris, the eldest son of St. Vertanes, who had been appointed Archbishop over them. Many other rebellions broke out also among the Armenian chiefs, which made Armenia the scene of daily tumults, contentions and rebellion.

Some of the better disposed chiefs came to St. Vertanes, and having consulted with him, appointed Khosrove, the son of the deceased Tiridates, king of Armenia; and to render his sway successful, they applied to the Romans for assistance. Upon which the Emperor Constantine, son of Constantine the Great, sent a large force under the command of Antiochus, steward of his house, with a letter, kingly garments and a crown, for

the purpose of investing Khosrove with sovereign power.

Khosrove immediately after his coronation organized an army, which, together with the Grecian forces, he divided into two divisions and sent them against the rebels, whom he subdued and the country was once more at peace. He then began to take delight in hunting, for which he planted a large forest near the river Azad, which he called Khosrovaguerd. Near it, on an eminence, he laid the foundation of a city and named it Duin, whither he removed his court from Ardashad.

While Khosrove was engaged in building his new city, the northern nations, incited by Shabuh, king of Persia, again rebelled and invaded Armenia at the head of 20,000 men. Khosrove hastened to meet them, but he was defeated and obliged to flee into the country of Zophs. In the mean time Shabuh and Sanadrug, a rebel, at the head of the invaders, advanced to the city of Vagharshabad, to which they laid siege. Whilst they were pushing on their operations here, Pakarad and Vahan, two generals of king Khosrove, who had the command of the Armenian army, advanced towards the invaders, gave them battle, and proving victorious, drove them far away beyond the fortress of Oshagan, into a wild stony tract of

country difficult to traverse. Seeing their danger and finding no other escape, they determined to make another stand against the victorious Armenians. A still more obstinate battle was fought, in which the giant leader of the barbarians was killed by Vahan the Armenian general, and great slaughter was made in their number. The victorious Armenians entered the country of Zophs, where they were met by the king; the ground upon which the enemy was defeated, was given to Vahan, the general, and various compensations to the other generals engaged in the combat Khosrove a short time after died, and was interred near his father in the city of Ani.

The Armenian chiefs following the advice of St. Vertanes, elected Diran, son of the deceased king, to the crown of Armenia, (A. D. 353). St. Vertanes took him to Constantinople, and presented him to the Emperor Constantine, as chosen by the Armenians to succeed Khosrove his father.

Shabuh, the Persian king, determined to seize this opportunity to obtain the sovereignty of Armenia for one of his own family. He gave an army to Nersch his stepbrother and sent him to Armenia. But Arshavir the Gamsaragan was the generalissimo of the Armenians and had charge of the country; he marched against the Per-

sians, and defeated them in a second battle. In the same way he drove out also the Northern nations who had made an inroad into Armenia, by the province of the Aghuans.

Diran returned from Constantinople and assumed the regal authority under the name of Diran the Second; he made peace with Shabuh, to whom he paid a tribute equal to that which he paid the Emperor.

Diran, unlike his father, had very effeminate manners; he had three sons: Ardashes, the father of Dirith; Arshag, who eventually succeeded to the throne; and Tiridates, who was the father of Gunel and was killed in Constantinople. At this time also St. Vertanes died and was succeeded in the Pontifical chair by Hussig, his youngest son; who having been previously married, had two sons, Bab and Athanagines.

At this time (A. D. 361), the Emperor Julian, the Apostate, marched against the Persians, who, on his approach to the Euphrates, destroyed the bridges which had been constructed over that river, and hindered the advance of his army. Julian wrote to Diran for assistance. The Armenian king, unmindful of his treaty with Shabuh, attacked the Persians and routed them, and rebuilt the bridges, thus affording Julian an unmolested passage over the Euphrates. He also gave the Emperor a division of his army, and

in token of his good faith, he gave into his hands as hostages, his third son Tiridates with his wife and children, and the only child of Arshag his own eldest son, who had lately died. He retained by him his second son, Arshag, to succeed him on the throne. Julian sent the hostages to Constantinople, and as a mark of his favour, gave his own portrait to Diran, requesting him to place it on the eastern side of one of the churches. Diran in order to comply with the wish of the Emperor, was hanging the picture in one of the churches, when Hussig, the pontiff, arriving there, exhorted him to desist from his design. But the king being determined, the holy pontiff indignant at the sacrilege, snatched the picture from his hands, and throwing it on the ground, trampled it to pieces. Diran fearing the Emperor's vengeance, in a fit of violent rage, caused Hussig to be scourged so severely, that he expired under the punishment.

Daniel, a Syrian, was appointed in his place; but on his reproving the king for the unjust death of Hussig, he was ordered to be strangled. Then the Armenians conferred the pontifical dignity on Parnerseh or Paren, a priest from the convent of St. Johannes Garabied, in the city of Ashdishad.

When Zora, the Armenian general, who accompanied Julian in his expedition, heard

of the violence committed by Diran, he determined to separate himself from the Roman troops. He drew off the whole of his division, and retired to the province of Demoris, to await the result. Julian wrote to Diran saying: " 'f Zora has acted thus without your knowledge, you should destroy him and all his race,, . The king having got Zora into his power, caused him and the whole of his family to be slain.

On the death of Julian, Valentinian his successor, proposed peace to the Persians. Shabuh not liking the terms, marched towards Greece. On approaching the frontiers of Armenia, he recollected the injury he had sustained from Diran, and determined to take vengeance. He invited Diran to a friendly conference, and on their meeting, he reproached him for his treachery and ordered his eyes to be plucked out. Shabuh then appointed Arshag, the son of Diran, to reign over the Armenians.

CHAPTER XII.

ARSHAG THE SECOND.

A. D. 363.

Arshag the Second, ascended to the throne of Armenia, under the protection of the king of Persia. Instead of studying the welfare of his subjects he began a career of vice and licentiousness. In the second year of his reign, Parnerseh the pontiff died. The Armenians then invited Nierses, son of Athanagines, a son of Hussig, who was living in Constantinople, to return to Armenia; and on his doing so, he was invested with the pontifical dignity. This holy man having proved his zeal for his high office, and having been benefactor of the whole nation, king Arshag convened a meeting, at which he determined to constitute him high pontiff or Patriarch of the Armenians; and thence forward the high pontiffs of Armenia were no longer obliged to receive consecration at Cesarea, that ceremony being performed by the Armenian bishops.

Valentinian sent ambassadors to Arshag to prevail upon him to renounce obedience to the Persians and to place himself under

the protection of the Greeks. But Arshag drove the ambassadors away from his court with disgrace, and determined to rule his kingdom independent of every power; he ceased to pay tribute to both Greeks and Persians. Valentinian enraged at his ambassadors' disgrace, seized Tiridates, Arshag's brother, who was a hostage in Constantinople, and put him to death. He also ordered his general Theodosius to march into Armenia and avenge the insult he had suffered. Arshag alarmed at this news, applied to St. Nierses for assistance. The Saint thereupon met Theodosius and persuaded him to suspend hostilities, and then proceeding to Constantinople, succeeded in appeasing the Emperor Valentinian, who on the departure of the Saint delivered to him the hostages of Arshag's family. These were Dirith, the grandson of Diran, and the family of the deceased Tiridates, whom the Emperor had put to death. Valentinian also gave a young virgin named Olympia, connected with the imperial family, in marriage to Arshag whose wife was lately dead. He also bestowed great favours on Gunel, the son of the deceased Tiridates, in token of his sorrow for the death of his father, appointing him to the dignity of consul, and giving him immense treasures. These favours excited the envy of Dirith, which, however he

suppressed until a fit opportunity should occur to gratify it.

Gunel arriving in Armenia hastened to pay a visit to his grandfather, the blind Diran, who lived in retirement near the foot of Mount Arakadz; who on hearing the tragical end of Tiridates, exclaimed: "Ah, I am the cause of his death, for I yielded him as an hostage to Julian, and I am now justly punished for it with blindness.,, Diran bestowed the whole of his personal property on his grandson Gunel, who, according to his wish, remained with him. Shortly after he married Parantzem, the daughter of Antovg, the Chief of the Sunies.

The marriage was celebrated with the greatest splendour and the bridegroom was prodigal of his gifts to all the Chiefs and other guests assembled on the occasion, by which he became extremely popular in that part of the country. It was customary in Armenia, on the marriage of the king, or of any member of the royal family, for the nobles to place their sons as pages in the court of the palace. On the occasion of the marriage of Gunel the custom was observed, and the children of the Chiefs, who assisted in this manner to give pomp to the festival, were adorned by him with the richest vestments, so that they outshone even those in attendance on the king. For which Gunel

rose still higher in the estimation and favour of the chiefs.

Dirith, to gratify his jealous malignity against Gunel, associated with himself a miscreant named Vartan Mamigonian, and acquainted the king with all the trifling circumstances we have related above, charging his relation with having a design on the crown. The king giving credit to the tale, banished his innocent nephew from Ararat. Gunel then took up his abode in the royal city of Zarishad.

Diran, seeing this unjust persecution, sent a message to Arshag, his son, severely reprimanding him for it. Upon which Arshag sent private directions to the chamberlains of his father and caused him to be strangled.

Shortly after Arshag was hunting near mount Ararat, and was so much elated by the sport and the number of animals with which the mountain abounds, that he declared none of his predecessors had enjoyed the diversion in such perfection as himself. Dirith and Vartan took occasion to inform him that his nephew Gunel had a greater number and variety of beasts on his possessions, and had a more extraordinary way of hunting, than any king of Armenia ever had. This excited the jealousy of Arshag, who, with the design of killing Gunel, wrote to him to make preparations, as he was going

to meet him on his property for hunting ; and immediately, without giving time for his dispatch to arrive, he set out to meet Gunel in order that finding him unprepared, he might kill him.

On his arrival his envy was excited to the highest degree, when he saw the beauty of the fields, the abundance of game, and the splendid preparations of Gunel to receive him. Arshag then privately directed Vartan to shoot Gunel, as if undesignedly, with an arrow, during the chase. Which having been done, the unfortunate Gunel dropped from his horse and immediately died. They then began to lament and express every external mark of sorrow for the unfortunate accident.

Nevertheless the real circumstances soon became known, and reaching the ears of St. Nierses, he pronounced an anathema upon the three guilty ones. But the king far from shewing contrition for his crime, married Parantzem, the wife of the murdered Gunel, although his queen Olympia was still living. Parantzem was a woman of great beauty, but of a licentious and revengeful nature. She caused the death of Olympia by putting poison into the Holy Sacrament, which was administered to her by a vile priest, and committed many other crimes, which made the holy pontiff Nierses quit the

city of Vagharshabad and retire into a convent, where he lived in retirement.

Shabuh, the king of Persia, who had not forgotten Arshag's desertion of him for the Greek Emperor, now prepared to punish him. Arshag on being made acquainted with the hostile intentions of king Shabuh, sent Dirith and Vartan with large presents, to appease him and make a treaty of peace. Shabuh, accepting the terms, invited Arshag to accompany him in his expedition against the Greeks. Arshag not daring to go himself, sent to Shabuh a detachment of Armenian troops; and thinking that Dirith and Vartan had misrepresented him to Shabuh, he ordered them to be put to death.

Shabuh, in his advance against the Greeks, arriving at Tigranaguerd wished to enter the city, in order to buy provisions for his army. But the governor Antovg, the father of Parantzem, who was the chief of the Sunies and general of the eastern division of the Armenian army, shut the gates against Shabuh. The Persian king then left the country, vowing to avenge the insult on his return. And he did so. Having taken prisoners a great number of Greeks, he promised to release them, if they would fight and take the city. They were succesful, and that strong city which was built by Tigranes the Great, was taken and burned, and all the inhab-

itants slain, except a very small number who were spared by the king's order, and taken prisoners to Persia. Antovg also, the governor, was burned in his house.

Arshag, after his reconciliation with Shabuh, commenced building a city near the Mount Ararat, which he called Arshagavan. Desiring to people it as quickly as possible, he proclaimed that whoever would take up their habitation in his new city, should be free from the arm of justice, and should not be amenable to any tribunal for any crime.

Immediately the city was stocked with numerous debtors, murderers, robbers and outlaws from society of all descriptions.

This colony of miscreants was a great annoyance to the Armenian chiefs, for their very servants, after plundering them, could flee there and be secure from the penalties of the law; but finding that their own sovereign was deaf to their request that he should annul the privileges of the inhabitants, they applied to the Persian king Shabuh to destroy Arshagavan and deliver them from Arshag their king.

Shabuh, delighted at the invitation, sent a body of troops into Armenia to take Arshag prisoner and to act according to the directions of the Armenian chiefs. Arshag took refuge in the fortress of Ani, in Upper Armenia; but the Persian general besieged

and soon captured it. The king, however, made his escape to the regions about Caucasus, where he was protected by the Georgians. The Persians not finding the king, seized the royal treasures, with the embalmed bodies of several of the former kings of Armenia, which had been kept there in vaults prepared for that purpose, and then returned to their own country. The Armenian chiefs with their troops, marched against Arshagavan, took it and slaughtered all the inhabitants indiscriminately, with the exception of sucking babes, whom they took away captives. St. Nierses on hearing of this event, immediately went to the irritated chiefs, took the babes from them and gave them to the care of nurses. He caused the Persians also to restore to the nation the bodies of their kings, which had been taken by the Persian general from the fortress of Ani.

Arshag was furious at the destruction of his city. He assembled the Georgian troops, and with several other Armenian forces, marched against the rebel chiefs. Nerseh Gamsaragan was at the head of the party against the king, whom he met with the troops of the Armenian chiefs, and a well contested battle ensued; many fell on each side, and neither party could claim the victory. The next day both armies retreated

from the scene of the combat to recruit their strength. While they were preparing for a second conflict, a body of Grecian troops, under the command of Theodosius, made its appearance on the frontiers of Armenia, sent by the Emperor Valens, the successor of Valentinian, in revenge for the assistance the Armenians had given to Shabuh against the Greeks. Arshag finding himself between the Greeks and his rebellious chiefs, and having no means of escape, sent a messenger to Nierses, entreating him to pacify his chiefs and to save him from the hands of the Emperor.

Nierses at first would not hear him, but at length consented to be a mediator between them. On the king's promising the chiefs from that period to employ himself in regulating and improving the country, Nierses succeeded in pacifying both parties, except two of the chiefs, Merujan, chief of the Ardzhunians, and his brother-in law, Vahan the Mamigonian, who leaving their country went to Persia and abjured their faith.

Immediately after Nierses went to Theodosius and entreated him to desist from his intention of ravaging the country. He paid him tribute and sent hostages chosen from the sons of the chiefs, Bab, the son of Arshag, being one of them, and persuaded him

to go back to his own master. Theodosius wished Nierses also to accompany him with a letter of king Arshag to the Emperor. Nierses consenting to the proposal, appointed his deacon Khat, whom he had lately consecrated bishop, to preside over the church during his absence, and went with Theodosius to Constantinople. The Emperor not approving the line of conduct which Theodosius had adopted, refused to see Nierses, whom he sent into banishment, ordering the hostages to be put to death. Nevertheless, through the supplications of Theodosius they were spared.

Nierses, however, had started on board ship to the place of his banishment. But the ship was caught in a violent storm and dashed to pieces near the shores of a desert island, where Nierses and the whole of the crew succeeded in getting safe ashore. But for eight months they were obliged to live on roots and fish. Nierses afterwards was released from banishment and returned to Constantinople.

In the meanwhile Arshag finding himself free from his enemies, broke the covenant he had solemnly made with his chiefs and sought to retaliate on them the mortifications he had formerly suffered. He succeeded in killing some by treachery, and the Gam-saragán race was almost annihilated. One

member, however, escaped the fate of his tribe and fled to Greece with his wife and two sons. The holy Khat admonishing the king for his cruelty, was ordered to be immediately stoned. But he was saved by the brothers of his son-in-law, who sword in hand attacking the executionners, rescued the holy bishop, with whom they retired to their province.

CHAPTER XIII.

CAPTIVITY OF ARSHAG.

A. D. 369.

Shabuh at length, perhaps instigated by the chiefs of Armenia, sent a large army against Arshag. All the Armenian chiefs immediately joined it, and Arshag, without allies, fled to a fortress on a hill, where, he hoped, his enemies could not approach him. But he was surrounded, and unable to escape, he determined to deliver himself to the Persian general, with a view of going to Shabuh. This being done, some of his chiefs beholding the fallen condition of their monarch, could not help commiserating him; Vassag the Mamigonian and Trastamaden, the steward of the royal household, deter-

mined to accompany him to Shabuh, king of Persia.

When they arrived in Persia, Shabuh ordered that every respect should be paid to king Arshag, and gave up a palace for his residence and that of his court. He immediately after obliged Arshag to write to Parantzem, to join him in Persia. A detachment also was sent by him to Armenia, with an order to the chiefs and nobles, that they should proceed with their queen to the Persian capital.

The Armenian chiefs alarmed at this order, sent to Shabuh begging that they might be excused. Shabuh remaining inflexible, they became exasperated, and furiously attacking the troops he had sent for their escort, put them to flight. They then quitted Armenia and retired into different countries. One of them, Varaztad, an Arsacid, went to Constantinople, and was appointed to a post in the imperial palace.

Queen Parantzem also, taking the treasures of the royal palace, in company with Mushegh, a Mamigonian, retired to a strong fortress, and wrote from there to Bab, the royal prince, who was a hostage at Constantinople, to endeavour, by means of Niereses and the Greeks, to obtain the restoration of the almost ruined kingdom of his father.

Shabuh, angry at all these events in Armenia, caused Arshag to be loaded with chains and transported to Khujastan, and there placed in the castle of Oblivion, where once immured, no one was ever heard of again. Then Shabuh sent an army into Armenia, headed by Merujan the Ardzrunian, and Vahan the Mamigonian, the two apostates. They found the country in a deplorable state of anarchy, and going directly to the fortress where Parantzem had taken refuge, laid siege to it. After several attacks, seeing that it was impregnable by arms, they turned the siege into a blockade. The inhabitants at length, not obtaining relief from Bab, to whom the queen had written, opened the gates and surrendered. Every thing in the castle was plundered. The inhabitants, with the queen, were taken to Assyria, and with various species of torture compelled to abjure their faith. Mushegh made his escape to Constantinople, and related all these horrors to Nierses.

Merujan and Vahan returned again from Assyria to Armenia and spread destruction every where. Arshag, finding himself in hopeless bondage, and being informed of all the dreadful events that had lately occurred in Armenia, was driven to despair, and seizing a sword, he plunged it into his breast and expired, after a reign of eighteen years.

Shabuh then, sent Merujan again into Armenia with a large army and with a number of Magi, the ministers of the Persian religion, promising him the sovereignty of it, if he succeeded in subduing the chiefs and in forcing the Armenians to embrace the Persian religion. A dreadful persecution ensued, when people, priests and bishops, were exiled and put to death. All the books which he found in the country, written in the Greek character, he caused to be burnt, and issued an order that no Armenian should learn that language; they were merely permitted to use the Persian characters in their writings.

The Magi, accompanied by executioners, were distributed among the towns and villages where they forced the inhabitants to forsake their religion, giving them the only alternative of instant death.

The news of all these horrors reaching Constantinople, St. Nierses and the Armenians, who had taken refuge there, were plunged into the deepest sorrow. The holy pontiff went to the Emperor and earnestly besought him to appoint Bab, the son of Arshag, king of Armenia.

The Emperor unable to withstand the supplications of the Saint, invested Bab with the insignia of royalty, and ordered Terentius, his general, to march with an army

into Armenia, to put the prince in possession of his lawful inheritance. The Armenian chiefs gathered together their forces and came unanimously joined Terentius, and thus all prepared to fight for their faith and their king.

CHAPTER XIV.

THE REIGN OF BAB.

A. D. 370.

Bab, assisted by a large body of Greek troops, advanced into Armenia. Merujan, without waiting to meet him, fled into Persia, leaving orders that the governors of the castles, where he had confined the wives of the chiefs, who had taken refuge in Greece, should be hanged upon the battlements, in derision of their husbands. He also forbade their bodies to be removed until they were devoured by the birds of the air, or become so putrid as to fall to pieces.

The Armenian chiefs thereupon attacked first these castles, and put the garrisons to the sword, delivering many who were still kept in irons, and burying the women. Then advancing forward, they expelled the Persians from the country.

Merujan informed Shabuh of all this, who becoming exceedingly angry, dispatched a messenger to Ardashir his son, directing him to assemble, without delay, the whole force of Persia, and send them under the command of Merujan to Armenia. This was done, and the Persians, in great number, advanced to meet the Armenians and their allies. But Bab and Terentius also applied to the Emperor Valens for more troops, which being granted, they marched all together toward Mount Nead. There the Persians advanced to meet them, and soon the struggle began with great fury. The Persians fought most undauntedly, and for some time there was no perceptible advantage obtained by either side. The noise and uproar increased, and torrents of blood deluged the field.

Sherkir, king of the Legs, an ally of the Persians and a very powerful man, succeeded in repulsing the Armenians opposed to him. But the Gamsaragan Sbantarad advancing against him, charged his division, and breaking through the thick array of arms and men, came up to Sherkir, and with a blow of his sword brought him to the ground, and thus succeeded in putting his troops to flight. Many other gallant exploits were performed by the other Armenian chiefs, amongst whom Sumpad, a Pagra-dunian general, turning the left wing of the

Persians, where Merujan was commanding, obliged them to leave the field in confusion. Merujan's horse being wounded, he could not keep up with his companions. Sumpad observing this, pursued him with the utmost ardour, and overtook him at the edge of the thickets of Gokayovid. He tied his hands behind him, intending to carry him to the allied camp; but reflecting that St. Nierses would probably set him at liberty, he changed his design. Looking around, he observed at a short distance the tents of the inhabitants of Gokayovid. Near them was a large fire, round which a great number of people were gathered watching a spit on which they had placed some meat to be dressed. Sumpad approaching the fire, took the meat from the spit, and bending it into the shape of a crown, put it into the fire to heat. When it was red hot, he took it with a pair of tongs from the fire, and placing it upon the head of the apostate, said: "You aspired to a crown; I as a Pagradunian noble, crown you at this moment king of Armenia, . . . Thus perished the wicked Merujan. Sumpad then returned to the camp, and further hostilities ceased. Bab was now the undisputed possessor of the throne (A. D. 371).

However, he proved himself of little better than his father; for he gave himself up to the guidance of his passions. Nierses behold-

ing the ill conduct of the king, endeavoured by very gentle means to lead him back to the paths of virtue. But his admonitions failing to produce the effect he looked for, he assumed a higher tone of rebuke; which irritating the king, he caused the pontiff to be secretly put to death by poison. Thus was the most brilliant light of the church extinguished, after having occupied the pontifical throne eight years.

King Bab observing the general mourning throughout the nation on the death of Nierses, raised to the pontifical dignity Shahag, of the family of Albianus, the bishop of Hark, on account of the universal reverence and esteem in which he was held.

Bab after the death of St. Nierses, grew daily more unprincipled, and at length, listening to the suggestions of creatures unable to appreciate the value of a virtuous sovereign, resolved to rebel against the Emperor. He dismissed Terentius with his troops, and hastened to collect an army. Terentius informing the Emperor of these events, received orders to attack the ungrateful king; the Emperor sent him also the troops of Cappadocia. Terentius took the Armenian forces by surprise and completely routed them. Bab, who did not think that Terentius was so near, and consequently had taken no measures to provide for his personal safety, was taken prisoner and killed.

CHAPTER XV.

VARAZTAD, VAGHARSHAG THE SECOND,
KHOSROVE THE THIRD.

A. D. 374.

After the death of Bab, the Emperor appointed an Arsacian called Varaztad, to be king of Armenia; who, as we have related, at the time of the flight of the Armenian chiefs from the tyranny of Shabuh, took refuge in Constantinople, and was appointed to a situation in the Emperor's household.

This Varaztad was of a dauntless mind, herculean strength and admirable address in the use of arms. He more than once bore off the prize in wrestling at the Olympic games, and in the public arena he frequently overcame alone the most furious beasts of prey, such as lions, tigers, etc. In a battle between the Greeks and Longobardians he fought five persons at once, and slew them without receiving the smallest injury.

Having accepted the crown of Armenia, he proceeded toward his kingdom with a body of Grecian troops. Arriving on the confines of Taranaghi, he came upon a band

of Syrian robbers, who had long infested the country. He immediately attacked them, and on their flying, he pursued them to the river Euphrates, which they crossed by means of the trunk of a tree, which they destroyed behind them. Varaztad arriving near the banks of the river and finding no boats for his troops, with amazing agility leaped across the river, which was twenty-two cubits broad, and pursuing the robbers with double ardour, forced them to surrender.

He proceeded then to Ararat, performing similar acts of valour. He expelled the Persians whom he found there, and took possession of the kingdom.

The Greek generals who accompanied him to Armenia, desiring to control him, he grew impatient and determined to abjure his allegiance to the Emperor. He wrote, therefore, to Shabuh for assistance, promising to him the same tribute. Shabuh consenting, a treaty was made between them. But before assistance reached him, the Greek generals, who had discovered the secret intelligence, gave notice to the Emperor, who summoned Varaztad to proceed immediately to Constantinople. Unable to do otherwise, he set out to meet the Emperor, with the firm intention of denying every thing. But the Emperor would not even grant him an interview; he ordered him to be loaded with

chains and banished him to the isle of Thule, in the northern ocean. He reigned about two years.

The Emperor Theodosius the Great, seeing how rebellious the Armenian kings became as soon as their kingdom prospered, resolved to appoint two kings at one time over the country. With this view, he appointed the two sons of Bab, Arshag and Vagharshag, who were hostages in Constantinople, and still in their minority.

Arshag the Third, fixed his residence (A. D. 380.) in Duin; Vagharshag the Second, in Eriza, in the province of Egueghiatz. Vagharsag married the daughter of Isaac, the Pagradunian, and died shortly after.

About this time Theodosius, being deeply employed in the affairs of the western part of his kingdom, appointed his eldest son Arcadius as his colleague, and gave him the government of the eastern nations. Shabuh on this occasion sent an embassy to the young prince to negotiate peace. A treaty was then made, by which Armenia was divided into two parts; the western, extending from Armenia Minor and Mesopotamia to the limits of Daron, was to be henceforth tributary to the Greeks; and the eastern, which was far more populous and fruitful, comprehending all the country lying to the eastward of Mount Ararat, was ceded for ever to the Persians.

It was then the second year of the reign of king Arshag the Third; he held a consultation with the chiefs, and quitted that part of the country, which was ceded to the Persians, transferring his court to Eriza, under the protection of the christian Emperor. The Armenian chiefs leaving behind all their possessions, accompanied him. Shabuh much hurt at this desertion of his part of Armenia, endeavoured to entice them back by appointing Khosrove the Third, a branch of the Arsacides, king over it; and he succeeded in persuading several to return to their homes.

A quarrel happened between Arshag and Khosrove. The former having given orders for his treasures to be transferred from the fortress of Ani to the country of Zophs, they were taken by Khosrove's men and carried to him. Arshag seeing that all his representations were useless, and that his treasures would not be given back to him, collected his army and advanced against Khosrove, who came to meet him. A battle was fought, but Arshag was defeated and nearly taken prisoner. He made however his escape, and soon after died. After his death the Emperor did not appoint a king to rule over Armenia, but sent an officer to be general of the army and chief of the nobles residing in that part. The Armenian chiefs being dis-

pleased with this arrangement, renounced further obedience to the Emperor and went over to eastern Armenia, where they were kindly received by Khosrove. Shortly after Khosrove wrote to Arcadius and solicited the government of western Armenia, promising to pay tribute to the same amount as he payed to the Persians; and on Arcadius consenting, he thenceforward ruled over the whole of Armenia.

CHAPTER XVI.

VRAMSHABUH.

A. D. 390.

A short time after this event, several of the chiefs being at enmity with Khosrove, went to Shabuh and accused their king of intending to rebel against the Persians. Shabuh immediately ordered Khosrove to repair to Persia. Khosrove exasperated at this message, drove the messengers from his court with disgrace, and sent to Arcadius for assistance; but Arcadius refused him any aid.

Shabuh sent Ardashir his son with an army, who proceeding to Armenia and finding Khosrove without assistance, dethroned him, put him in chains, and appointed

Vramshabuh, his brother, king of Armenia (A. D. 392).

Vramshabuh, shewed himself in all things obedient to the Persians, in consequence of which he enjoyed great tranquillity during his reign. In his time Shabuh died and Ardashir his son succeeded him; but he also dying soon after, Vramcurmanshah was appointed king of Persia. He conceived a friendship for Vramshabuh, and set at liberty his brother Khosrove, who was still in chains in the castle of Oblivion.

During the reign of Vramshabuh Armenia began to enjoy a little tranquillity. It was at this time that St. Mesrob became famous for sanctity and wisdom. Until this period the Armenians were accustomed to use the characters of other nations in their writings; but St. Mesrob applied himself to invent an Armenian alphabet, and he succeeded. This invention took place in the year 406, in the seventeenth year of the pontificate of St Isaac, then pontiff of the Armenians, and the fifteenth of the reign of Vramshabuh. Learning began to flourish in Armenia, many schools were founded, and the Armenian youth were taught their language by means of their own alphabet. Thus the Persian division of Armenia became celebrated for knowledge of every description. St. Isaac translated the Old Tes-

tament into Armenian from the Syriac, the New Testament having been translated by St. Mesrob.

Vramshabuh died six years after the invention of the Armenian characters, having reigned in piety and peace for twenty-one years. He left a son ten years of age; the chiefs thinking a child was unfit to ascend the throne, sent St. Isaac to Hazguerd, king of Persia, entreating him to reappoint their ancient monarch Khosrove to the crown. Hazgeurd granted their wish, but Khosrove died a year after. About the same time also Hamazasb the Mamigonian, son-in-law of St. Isaac, who was the generalissimo of Armenia, died leaving three sons: Vartan, Hemayak, and Hamazasbian.

Hazguerd wishing to alienate the Armenians from the christian faith, and estrange their chiefs from the Greeks, would not appoint an Armenian king in the place of Khosrove. He, therefore, sent his son Shabuh to rule over them, giving him instructions to tempt the Armenian chiefs, and to endeavour to divert them from the strict observance of the laws of their faith. The chiefs received the prince with reluctance, and on all occasions treated him with the greatest contempt. Four years after Hazguerd fell dangerously ill, and Shabuh leaving Armenia, hastened to visit his father. Never-

theless he left a large body of Persian troops, ordering their general, to seize the Armenian chiefs and nobles and carry them to Persia. But on his arrival at Ctesiphon, Hazguerd died, and Shabuh himself was murdered by the deceased king's servants. A few hours after Vram the Second succeeded to the crown of Persia.

At the order given by Shabuh to the Persian general for their seizure, the Armenian chiefs assembled an army, under the command of Nerseh of Shirag, and attacking the Persians, routed them and killed their general. Then they separated, each retiring into his stronghold, and living independent of all control. The Persian division of Armenia remained in the greatest anarchy for three years. Vram also, the Persian king, seeking revenge, terribly harassed the inhabitants of the country. Upon which St. Isaac the pontiff took refuge, together with St. Mesrob, in the Greek division of Armenia, where his grandson Vartan was appointed, by the Emperor Theodosius, Generalissimo of the Armenian troops belonging to his division.

CHAPTER XVII.

ARDASHIR OR ARDASHES THE LAST.

A. D. 422.

Vram, the king of Persia, finding that his division of Armenia was nearly depopulated, relaxed his severity; and proposing terms of peace to the almost expatriated chiefs, promised to appoint them a king in the person of Ardashes, the son of Vramshabuh, their former monarch. The Armenian chiefs gladly accepted the terms; Ardashes assumed the crown under the name of Ardashir. But soon he became odious to his chiefs from his effeminacy and sensuality. They, at length, relinquishing all hope of his reform, went to St. Isaac and besought him to join with them in soliciting from Vram the deposition of Ardashir, and the appointment of a Persian governor in his stead. St. Isaac rejected their proposal with indignation. They then proceeded to Vram, and complained both of Ardashir and the Saint. The Persian king immediately sent for the accused. When they arrived in Persia, Vram spake privately to Ardashir and acquainted him with the accusation laid a-

gainst him; at which the young king replied, that he was entirely innocent, as he had never been found remiss in protecting the country, or in dealing justice to his subjects. But it was their custom to hate their Monarchs, and in persecuting him they only followed their usual habits.

Vram afterwards confronted Ardashir with his accusers, and though the Armenian king urged much in his defence, nevertheless Vram wishing to have the entire possession of Armenia was disposed to condemn him. And indeed he was determined to do so, as he heard the Armenian chiefs saying: "What occasion have we for a king? Let a Persian governor come and rule over us.,,"

He then deposed Ardashir and removed St. Isaac from the pontifical chair, and confiscated their private property. Ardashir was confined at Khujastan and St. Isaac sent in to banishment. In his stead an individual named Surmak was appointed to govern the Church of Armenia. Vehmihreshabuh, a Persian, was sent as prefect of that kingdom. Thus, the dominion of the Arsacides over the Armenians ceased for ever, after having lasted for 580 years. This occurred in the year 428. At the death of Ardashir, a captive in Khujastan, the race of the Arsacides also became extinct.

THE GOVERNMENT

OF THE

PREFECTS

In this brief sketch of Armenian history, we do not think proper to relate all the events that occurred during the government of the different Prefects that ruled over Armenia. We, therefore, shall give a general idea, and make mention of some of the events which we think most worthy of being brought to the knowledge of the reader.

The Government of the Prefects in Armenia lasted 456 years. This dignity sometimes was held by Armenians, oftener by foreigners of different nations and religions.

The Prefects were first sent by the Persians and possessed three distinct powers: first, as viceroys in behalf of Persia; secondly, as having the supreme government of the land, without referring to any state or prince; thirdly, the power of life and death, and the nomination and recall of the governors of the provinces at will.

They were, however, restricted from altering the different orders of nobility, and from seizing by force any towns and villages and appropriating them to their private purposes. They were not accustomed to retain foreign troops to any great amount, they had merely a small force from their own country as a body-guard. They generally performed all expeditions with Armenian soldiers. In great emergency only, they would send for troops from Persia. Their general place of residence was the city of Duin, where they collected the tributes to dispatch to the Persian king. The period of their prefectures was unlimited. Those appointed from amongst the Armenians had precisely the same power and privileges as others.

When this country fell under the dominion of the Caliphs of Damascus, whose power superseded that of the Persians in Armenia, Prefects were usually sent at the head of a large body of troops to take possession of

the government. The city of Duin was generally the seat of their power, and thence they spread their army over the kingdom, keeping the Armenians in awe, and ready to oppose an invader at whatever point he presented himself. They were not altogether independent in the exercise of their authority, being placed under the immediate control of the Governor of Aderbadagan. On particular emergencies, however, they were allowed to inflict capital punishment. The appointment of Lieutenants to provinces rested solely with them.

Sometimes the Prefect was appointed by the Caliph from among the Armenians, but he was not allowed the power of punishing criminals with death without a previous reference to Damascus or Bagdad.

The rulers of the Grecian part of Armenia, appointed by the Emperor, were also styled Prefects.

CHAPTER I.

VASSAG THE SUNIAN AND THE VARTANIANS.

A. D. 442.

One of the most memorable events which occurred during the period of the Prefects in Armenia, was that of the Vartanians.

When, in the year 441, Hazguerd the Second ascended the throne of Persia, he meditated the conversion of the Armenians, Aghuans and Georgians, to the worship of fire, to which he was instigated by the suggestions of his vizier Mihrnerseh.

Varazvaghan, the son-in-law of Vassag the Sunian, with whom he had quarelled, left Armenia and came to Persia; where being informed of the king's wish, he abjured his faith and embraced the religion of the Persians. Then waiting on Mihrnerseh he urged the instant commencement of the attempt to convert his countrymen.

Hazguerd wrote to the Armenians, Georgians and Aghuans, desiring them to send him troops to aid him in his war with the Huns. He imagined that, by thus getting the chiefs into a foreign country, he could easily convert them and the people accor-

ding to his wish. In order, however, to begin by conciliation, he appointed Vassag the Sunian Prefect, and Vartan the Mamigonian Generalissimo of the forces in Armenia.

The Armenian forces soon joined the king, who marched against the Huns. Two years were spent in various contests, but nothing decisive was effected. Hazguerd being uneasy, lest the Armenians should be disheartened by the protraction of the war, caused a great part of them to return home, and others to be sent in their stead. Then he built a castle near the gate of Jor (Derbend), and there established his court.

The king now began to prosecute his design of converting the Christians. He exhorted the chiefs to renounce their faith and embrace the doctrine of the Magi; but all was ineffectual.

He then alternately tried mildness and severity, and some of the chiefs and the nobles either suffered martyrdom or were thrown into dungeons. Many other Armenians were tortured or punished with severity, but without effect.

Then he sent to Armenia one Tenshabuh to harass the inhabitants by heavy taxes, leaving to his discretion to torture them if they were unable to furnish what he might require from them. But all was ineffectual; the people remained firm in their faith.

After the conquest of the Huns, Hazguerd returned to Persia and wrote to the Armenians in the most peremptory manner, commanding them to embrace the Persian religion; he sent also an account of the tenets of the Persian faith.

St. Joseph, the Armenian pontiff, convened a meeting in the city of Ardashad, attended by all the chiefs, and wrote a reply, alike distinguished for its wisdom and piety. Hazguerd immediately issued a mandate, commanding the whole of the Armenian chiefs to repair to his court. Vassag the Prefect, with Vartan the General, and other chiefs, went to Hazguerd, and immediately were confined in prison; they were to be exiled in chains to a distant country, if they did not worship the sun on its rising the following morning.

One of the eunuchs of the king, who was a christian but obliged to conceal his faith, came and advised them to profess outwardly to yield to the king's wish; otherwise they would be banished for ever from their country, and then christianity would perish in Armenia, as Hazguerd intended to send there troops and Magi, and forcibly compel the inhabitants to embrace the Persian religion.

The chiefs, hoping to preserve their country from such horrors, reluctantly consent-

ed, and in the morning worshipped the sun. At which the king overjoyed, sent them back with presents, troops, and a number of Magi, ordering them to convert all the Armenians.

On their arriving in Armenia, the chief Magi, with some troops, entered a village and wished to demolish a church. St. Leonce, the priest of the village, with his people, drove the impious hand out of the place, and on the circulation of the report, multitudes of Armenians ran to the village, amongst them Joseph the pontiff and many bishops.

Vartan, the general, came from the camp and threw himself at their feet, imploring forgiveness for his apostasy, and acquainted them with its object and the intentions of the chiefs. Vassag also, who had from his heart renounced his faith, came to them and deceitfully persuaded them to retire to their own homes and to leave the Magi alone, who, he assured them, finding their errand fruitless, would leave the country.

The Magi, thus left free, at length obtained entrance into the houses of the Armenian nobles, some of whom they gained over to their religion. Vartan, seeing the progress of the ministers of the fire worship, disgusted, with his family left the country. But soon the other chiefs sent to pacify him, and made him come back. They then drove out

the Magi from their houses. Vassag the Prefect, with the view of supporting the idolaters, collected the Persian troops in the province of Pakrevant; but they were attacked and defeated, and Vassag also taken prisoner. Nevertheless they let him go free, as he swore on the Gospel to be thenceforward constant to christianity.

Then the Armenian bishops and chiefs convened an assembly in Shahabivan, where they swore to fight for the honour and in defence of the Holy Church. They assembled their forces, amounting to about 100,000 men, and attacked all the Persians in the kingdom, as well as the troops which Vassag, together with other apostates, had collected. The Magi were put to death and their temples were demolished.

On the Aghuans begging for assistance against Hazguerd, who wished to convert their country also to idolatry, the Armenians wrote to Theodosius the younger, beseeching him to assist them; but the Emperor died soon after, and Marcianus his successor did not choose to interfere, being afraid of the Persians, and being at that time engaged in the confusion created by the followers of Eutyches, for which purpose a large assembly was convened in Chalcedon.

The Armenians then, putting their trust in God, divided their troops into three divis-

ions. One was given to Nerhabuh Rumpo-
sian the Ardzrunian ; he was to proceed to
Aderbadagan and prevent any invasion of
the Persians. The second was placed under
the command of Vassag the Sunian to remain
in Armenia and to protect the inhabitants.
The third was confided to Vartan for the
purpose of rendering assistance to the A-
ghuans ; which was immediately done, and
in his progress meeting the Persians near
the city of Khalkhal he cut them to pieces,
passed the river Gur, and having entered
the country, caused the Magi to be mas-
sacred and the country was purified from
heathen sacrifices. They then proceeded to
the gate of Jor, before mentioned, where
they put to death all the Persians in the
neighbourhood, and totally demolished the
edifice built by king Hazguer.

While Vartan was engaged in such gal-
lant exploits, Vassag the Sunian, together
with some others, again introduced into Ar-
menia the worship of fire and commenced the
same scene of blood and torture. Churches
were demolished, the priests were tortured,
and the sons of the chiefs seized and sent to
Persia to king Hazguer.

The division of Armenia under the Greeks
was at that time governed by one Vassag a
Mamigonian, to whom Vassag wrote pri-
vately, accusing the Vartanians of having reb-

elled against the king and the Emperor. Upon which this Vassag also, no less wicked than his adviser, wrote to the Emperor and rendered Vartan and his companions detestable. Vartan hearing all the calumnies and the wickedness of Vassag, hastened to Armenia and made an incursion into Sunia, the province of Vassag, where he destroyed many places.

Then the Armenian chiefs consulting each other, sent one of their Persian prisoners to Hazguerd, with directions to show their willingness to serve him, if he would leave them unmolested in the exercise of their religion. He accepted but with a deadly rancour in his heart against the Armenians. He thought proper to break the union between them, that he might execute the more easily that which he contemplated. The Armenians understood his intention, and united themselves more closely, in order to be ready for any contingency.

In the year 451 Hazguerd, despairing to elude the vigilance of the Armenians, ordered Mihrnerseh to proceed into Armenia with a large army, and to massacre all the opposers indiscriminately. The Persian Vizier proceeding to Paydagaran, sent for the apostate Vassag, by whom he was informed of the preparations for resistance of the united party, and besought him earnestly

to endeavour to dissolve their union. The treacherous man went to the chiefs and swore that the terms of the Persians were to leave them free in the exercise of their religion, if they would be content to remain in peace; otherwise if they decided on war, he was determined to subdue them by the sword. By these wilful falsehoods he succeeded in breaking the union between the Georgians, the Aghuans and the Armenians.

Vartan, remarking the iniquity of Vassag and the warlike preparations of the Persians, spread emissaries throughout Armenia, and invited his countrymen to join his standard. Thus his army amounted to 66,000 men, who devoted themselves to death for their religion. They all gathered together in the city of Ardashad, and were joined by St. Joseph the pontiff, and Isaac, the bishop of the Rushdunians, with Leonce the priest and many others of the clergy.

Vassag also, had not been idle. He collected his adherents and went to the Persian camp. By means also of some villanous priests, he cooled the ardour of many who were attached to the united party.

Vartan hearing that hostilities were made by the Persians, advanced against them near the village of Avarayr. The Persians encamped on the plain, the Armenians near a river called Deghmood. The day being advanced,

the battle was deferred until the following morning. Vartan passed among the ranks of his men, accompanied by the priest Leonce, both exhorting them to resist manfully against the invaders. The Armenians all took the sacrament that night, and inflamed with the love of Christ and their country, felt themselves doubly strengthened.

On the following day, which was the 2^d. of June, the Armenians, eager to shed their blood for their faith, crossed the river and commenced the attack. They were at first attended with success, and the Persians were cut down with great slaughter; but treason broke out in their ranks. Five thousand men who were secretly allied to the other party, drew themselves off and joined the Persians. The fortune of the day changed and the Armenians were routed. The glorious Vartan, after performing prodigies of valour, fell with nine other chiefs; 286 men were left on the field. In the pursuit, the Persians took 740 prisoners, who being wounded, could not escape; they were immediately put to death; thus the loss of the Armenians amounted to 1,036 men.

The victors suffered more severely, their slain amounting to 3,544 men, nine of whom were great chiefs of Persia. If the 5,000 perfidious cowards had not thrown confusion among the Armenians, the Persians would have incontestably lost the battle.

The defeated army took refuge in the fortresses. Vassag, seeing how little he had gained by his victory, induced them by false promises to leave their strongholds and then put them to death. He succeeded also in getting St. Joseph, and other priests into his power when he placed them in irons. Then he marched against Hemayag, the brother of Vartan, who was at the head of a few troops, defeated and took him prisoner, and barbarously murdered him. Then the Persians, divided into several detachments, proceeded to ravage the country. The Armenians, exasperated at so many outrages flew to arms in a body and furiously attacking the spoilers, completely defeated them, taking numbers of prisoners. They then entered Persia and ravaged the country, burning towns and villages.

The Persian general alarmed at this unforeseen turn of affairs, wrote to Hazguerd and imputed all these misfortunes to Vassag. The Persian king grieved at the unexpected condition of his army, wrote to the Persian general to endeavour to appease the Armenians, promising them in his name, to forbear for the future persecuting them on account of their religion. He also ordered Adrormizd to be appointed Prefect, and then returned to Persia.

The first act of this Prefect was to seize

the following individuals and to send them to Persia, bound in fetters; viz: S^t. Joseph, Isaac, bishop of the Rushdunians, the priests Mushé, Samuel, Abraham, Leonce and Arsene; some of their scholars and others. He hoped to inflict a severe blow on christianity, by thus suppressing its most zealous defenders.

While these men remained imprisoned in Persia, Vassag also proceeded there, hoping to receive a large reward for his services. But Mihrnerseh had represented him to the king, as the cause of all their misfortunes in Armenia. He, therefore, was tried by Hazguerd and found guilty. The king divested the wretched apostate of all his power and committed him to prison. There he died a most miserable death, having proved himself the most bitter and successful foe that had ever taken arms against his country.

The other bishops and priests were martyred by the order of Hazguerd on the 25th. of July 454.

The chiefs and nobles who had been forced to go to Persia, languished for four years in gloomy dungeons on account of their religion; but remaining steadfast in their faith, they were at length released through the intercession of a Persian prince. It was not till the year 464, during the reign of Phiroz, the successor of Hazguerd, that they were permitted to return to Armenia.

CHAPTER II.

THE EXPLOITS OF VAHAN AND HIS FOLLOWERS.

A. D. 466.

Hemayag, the brother of Vartan the Great, had four sons; Vahan, Vassag, Ardashes, and Vart. When the Armenian chiefs were restored to their country, Vahan and his two brothers, Vassag and Ardashes, who lived in the frontiers of the Kukars; came to Daron, their birth place. Here they grew in wisdom and valour, and gained the esteem of all who knew them.

Vahan was distinguished by the Prefect Aderwushnasb with peculiar favour which caused him to be detested by Katisho the Khorkhorunian.

This individual conspired with others as worthless as himself, who had denied their faith, and wrote to king Phiroz calomniating Vahan and accusing him of endeavouring to excite the people to an insurrection.

Vahan perceiving the machinations of his enemies, proceeded to the Persian court and in the presence of Phiroz abjured his faith and professed that of the Persians. The

king much pleased, loaded him with presents and sent him again to Armenia after he had received from him as a hostage, his youngest brother Vart. But he was now doubly hated by his enemies for the honours he enjoyed, and avoided by his former acquaintances and friends. Upon which Vahan began to regret the step he had taken, being also dreadfully tormented by his conscience. At length, following the advice of the faithful and pious chiefs, he decided to atone publicly for his apostasy.

About the year 481 king Phiroz declared war against the Hephthals, and asked the Prefect of Armenia to assist him with troops. One half of these troops were apostates, so that they molested the faithful during the expedition. On the conclusion of the war the Armenians returned to their country and encamped on the plains of Shirag, divided into two columns; one composed of the Persian detachment and the apostates; the other of those who had remained faithful to their religion. The two camps were some distance apart.

Before they were disbanded, some of the christian chiefs, who were disgusted at the conduct of the apostates, thought this would be fit opportunity to make an effort and to free the country from the Persians and the apostates. They disclosed their views to

Vahan, who gladly consented and made them all swear upon the Gospel, in the presence of a priest, to remain faithful unto death for the faith and the Church. They all agreed and went to their tents. But one of the chiefs, named Varazshabuh, from the tribe of the Amadunians, was a traitor; he went during the night to the Prefect and disclosed the design to all who were there present. They immediately in haste and terror marched to the city of Ani, where they stopped during the day. The following night they prosecuted their flight and took refuge in the castle of Ardashad.

The united party discovering the retreat of their enemies, pursued them and captured a few, among whom was Katisho, the Khorkhorunian. Then they proceeded to Ardashad and laied siege to it; but the Prefect effected his escape to the regions of Aderbadagan. The united party, or the Vahanians, left Ardashad and went to Duin, where they elected a new Prefect and began to prepare for war.

The new Prefect was named Isaac; he was a Pacradunian noble and had already distinguished himself by his eminent skill and courage. It was at his special request that Moses of Khoren wrote the history of Armenia. Vahan the Mamigonian was appointed general of the Armenian army, and

the chiefs swore to obey him in every thing appertaining to war.

The fugitive Prefect advised by the apostate chiefs, gathered an army of 7000 men, from the country of Aderbadagan, and marched against the Vahanians, in order to put a stop to their preparations. He crossed the river Arax and prepared to enter Nakh-juan, when the Vahanians were informed of his advance. They resolved to leave Isaac, the Prefect, Vahan the general, Vahan the Gamsaragan and few other chiefs, to protect Duin, and the rest marched to meet the enemy; they were 400 in number.

They advanced to the village of Varaz-guerd, where they halted and sent forward Vassag, the brother of Vahan the general, with a few men, to the village of Grewag to reconnoitre the enemy and discover their strength. The Persian Prefect arrived at the same village the next morning, not knowing that Vassag was there.

Vassag was apprehensive that he should not be able to retire with all his men. He therefore, summoned them together, and directed them to make away in small parties of two or three, and hasten to join their army. They all succeeded in making their escape and Vassag coming to his friends, made his report saying: "The Persians are indeed more numerous than we, but many of them are useless,,".

The Armenians advanced towards the village of Agory, where they encamped and made preparations to receive the enemy, whom they expected to arrive the next day. At dawn the next morning they divided their little band into four divisions of a 100 men each. The first, under Vassag, occupied the centre. The second, under Adom the Gununian, formed the right wing. The third, under Karjoyle, formed the left wing. The fourth, headed by Nerseh the Gamsaragan, composed the body of reserve.

The Persians arriving and seeing the small number of the Armenians, thought they were mad men. Nevertheless the attack began; but unfortunately for the Armenians, in the midst of the conflict, Karjoyle Malkhazuni with his 100 men, deserted to the Persians. The Armenians on seeing this treachery were inspired with the greatest fury, and calling upon God for aid, rushed impetuously on their foes. Nothing could stand their enthusiasm. The conclusion was that the Persians were routed, the Persian Prefect was killed with other leaders, and the battle-field was soon clear of the enemy. The victorious Armenians hastened to Duin, where they exclaimed to those who anxiously awaited news: "The power of the Holy Cross has conquered, and will ever conquer, . . . A circumstantial account of the late contest

was given, and then assembling in the Church, they offered praise and thanksgiving to God.

Now the brave Vahan, seeing the success of his followers, sent messengers to other Armenian tribes, inviting them to join the united party. Some of the nobles of those tribes, being well inclined to the undertaking of Vahan, persuaded their followers to accompany them, and thus they joined the Vahanian army.

King Phiroz, when he heard of the events that happened in Armenia, became extremely irritated against Vahan and ordered Vart, the brother of Vahan, who was an hostage in Persia, to be put in bonds. Then ordering an army to be collected, he divided it into four detachments and sent them in the beginning of the spring into Armenia, with directions to take Vahan alive and to put the others to death. The command of these troops was given to Adernerseh Salar, a renowned warrior.

Vahan hearing of this, assembled his chiefs in a council when they decided upon war. Gathering his little army and accompanied by Johan the pontiff, he set out towards the province of Ardaz, and encamped near the village of Nersehabad, being but a short distance from the camp of the Persians. Isaac, the Prefect, commanded the

centre; Parshegh Vahevuni, aided by Papguen the Sunian, Adom the Gununian, and Pabag Baluny, the right wing; the left wing was given to Nerseh the Gamsaragan, and his brothers Vahan and Hrahad, aided by the general's brother Vassag. Vahan himself stayed with a select few in reserve ready to afford assistance wherever it might be most required, and was seconded by Vren of Vant and Bab Ardaguny.

Preparations thus being made, at sunrise the battle commenced. The Persians advanced to the charge of the right wing of the Armenian army, and put it to flight. At this juncture Isaac the Prefect engaged the Persian general Adernerseh Salar in single combat. A furious struggle ensued and after exchanging several violent blows, the Persian was exhausted and thrown from his horse; but in the confusion that prevailed, he succeeded in escaping amongst the crowd.

Vahan having observed the confusion into which his army was thrown by the defeat of his right wing, called upon Vren of Vant to advance to the charge; the latter replied: "Do not confide in me in an hour like this,,". Upon which Vahan, making the sign of the Cross, rushed at the right wing of the Persians. Nobly seconded by the two brothers Nerseh and Hrahad the Gamsaragans, they quickly threw the ranks of the

enemy into disorder, cutting them down with immense slaughter, and then they passed to the left wing, where they were equally successful. One of the four Persian generals boldly held his ground, which Veshnasb, another Persian general, noticing, he marched to attack the Armenians on their weakest side. But the brave Vahan at this moment rushing on the former general, after a sharp combat stretched him on the ground. Nerseh the Gamsaragan also killed the other, after which the Persians gave themselves up to flight. The victorious Armenians pursuing their foes killed a great number of them, and then turning back to the camp, divided the spoil amongst themselves. Then they retired to the province of Zaghdoden, to a place called Varshag, to recruit their strength.

While they were enjoying the pleasure of their victory, news reached them that Vart had escaped from Persia. And indeed, he came to Armenia with his attendants, knowing nothing of the means by which he had been extricated from the Persian bonds. His advent amongst them created universal joy and all were encouraged, feeling that God was with them.

CHAPTER III.

THE TREACHERY OF VAGHTHANG THE GEORG-
IAN.

A. D. 482.

At this time Vahan received ambassadors from Vaghthang, king of Georgia, informing him that Georgia was invaded by an army of Persians, and, therefore, he called upon him for assistance.

Vahan not doubting the truth of the tale took his men and set out for Georgia. Vaghthang met them, and in order to prevent their detecting his falsehood, led them on by various devices, and deceived them many days, until the Persians arrived in large number, headed by Mihran, and having with them elephants, chariots and armed cavalry from various nations.

The Armenians seeing their number, became alarmed, and crossing the river Gur, encamped on the opposite bank. But on the following day Vahan with his troops also crossed the river and took up his position near the enemy's camp. A battle soon ensued, and Vahan confiding in God and seconded by the Gamsaragans, cut down all

who opposed him. Many distinguished Persians fell by his hand. During the heat of the conflict, Isaac the Prefect, who had wholly devoted himself to Christ and the Church, after performing many acts of valour, was killed, and with him Vassag also, the brother of Vahan the General, fell.

While these glorious commanders were thus valiantly contending, several vile and treacherous Armenians, who were in secret league with the Persians, all of a sudden pretended to take flight, crying out: "Save yourselves, the day is lost.,"

This action made the Vahanians loose the battle; for those who heard the cry, thinking all lost, joined in the flight. Vahan and the Gamsaragans observing this, knew that further resistance would be useless, and therefore followed the fugitives. As they were leaving the scene of action, Vahan observed Papguen the Sunian lying wounded on the ground. Not being able to leave his old colleague to the vengeance of the Persians, he alighted from his horse, took him up before him, and thus saved his life.

Hrahad the Gamsaragan was thrown from his horse in the retreat, and proceeding on foot he was taken prisoner and carried to Mihran, who put him in chains. A valiant Sunian, of the name of Hazt, was also taken prisoner.

Vahan the General, with Nerseh and Vahan the Gamsaragans, retired to the province of Daiks, to the village of Mugnarinj, where they were joined by other fugitives to the number of 100.

Mihran set out in pursuit of Vahan, but aware of the desperate valour of his opponent, sent him proposals of peace. Vahan replied: "If you will allow the Armenians a free and unmolested profession of their religion, we will in all cases obey the Persians. If you will not accept our subjection on these terms, we desire to say, that we consider it much better to die a glorious death in defence of Christianity. ,,

While these negotiations were going on, Mihran received an order from king Phiroz to return immediately to Persia. Obligated to obey, he set out with the prisoners Hrahad, Hazt the Sunian, and many others. When Nerseh the Gamsaragan, the elder brother of Hrahad heard this, he became deeply afflicted. At length he put himself at the head of some resolute men, and boldly followed Mihran's camp, with the intention of saving his brother by a brisk attack.

The Persians having encamped near the village of Pakuan, in the province of Pakrevant, Nerseh with his followers approached. In the village was a chapel dedicated to St. Gregory the Illuminator. Nerseh entered the

chapel and kneeling down, fervently prayed to St. Gregory to aid him to save his brother. While he was engaged in this act of devotion, suddenly Hrahad appeared before him, having been released from the Persian bonds. They both glorifying the Almighty for this signal instance of his favour, returned to Duin.

When Mihran discovered the escape of Hrahad, he immediately summoned Hazt the Sunian, and urged him to renounce Christianity; he refusing to do so, was beheaded by order of the tyrant, and after the departure of the Persians, he was interred in the chapel of St. Gregory.

CHAPTER IV.

OTHER ACTS OF THE VAHANIANs.

A. D. 483.

Vahan, after the retreat of Mihran, proceeded to Duin, where he had the pleasure of meeting again his old colleagues, Nerseh and Hrahad. And soon the winter season obliged both parties to take a little repose.

When the spring came, Zarmihr Hazaravukht, the Persian general, joined by several apostate chiefs, advanced with a large army to the siege of Duin.

Vahan, wishing to prevent all the horrors of the siege and sacking of Duin, determined to withdraw from the capital. They first repaired and strengthened the fortifications of the city, and then recommending themselves to the Almighty, issued out in small parties of two and three to effect a retreat from the enemy. The Persians having blockaded the city on all sides, the Vahanians were obliged to cut their way through the thronged ranks of their opponents. They all succeeded in their enterprise, to the great amazement of the Persians, except two of the chiefs, who in saving the life of Johan Mantagunian the pontiff, were themselves killed by the Persians.

Hazaravukhd, the Persian general, irritated at the unexpected escape of the Armenian chiefs, immediately set out in pursuit of Vahan, guided by Kutihon the Sunian. Vahan took refuge in the fortress of Varairvar, in the province of Shaghakom, which was situated in that part of Armenia which belonged to the Greeks. Hazaravukhd by forced marches arrived at Varairvar; but he was enraged to hear that the Vahanians had just left the place. Not being able to contain his resentment, he wreaked his fury on the innocent inhabitants. He, however, found there the wives of Nerseh and Hrahad the Gam-saragans, whom he sent to his camp. He

thought that their husbands, for their sakes, would return to obedience.

Just after this event, Hazaravukhd received an order from king Phiroz, to march with his army into Georgia. He appointed one Shabuh as governor in Armenia, gave him 3000 Persians to secure his government, and then left the country for Georgia.

Shabuh, the Prefect, immediately after, endeavoured to conciliate the two Gamsaragans, promising to restore them their wives, who were kept in a fortress. But the two chiefs replied that their labours were not directed towards the attainment of worldly goods, but towards establishing the truth of their holy religion. They indulged however in hope that the Almighty would preserve their wives in purity, and permit them to meet again either in this world or in that which is to come.

Shabuh enraged at this answer, endeavoured by all means in his power to seize them. Having heard where Vahan took refuge, immediately marched there and placed his troops in ambush along a river. Vahan, by means of spies, discovered the ambuscade, and having assembled a number of peasants, together with his own followers, he marched by night to attack his enemies. The peasants, were posted opposite to the place where the Persians lay, and bore weapons and shields, so as to render deception more perfect.

The Persians thinking the peasants were the Vahanians, deliberated as to whether they should attack them; when Vahan who had come by a circuitous route fell upon their rear, and made a furious assault. Every thing was instantly in the greatest confusion; the Persians, uncertain as to the nature and number of their assailants, dealt their blows indiscriminately, thus many of their own men perished. They at length took to flight, leaving 600 men slain upon the field.

Shabuh, having rallied his troops, and procured a large reinforcement, returned to the conflict, and bitterly enraged at his late defeat was determined either to conquer or perish.

When Vahan heard of his approach, he arranged his little army, composed of one hundred men, and prepared to fight. But the Armenians, on seeing the vast number of the Persians, were seized with a panic and fled, leaving Vahan, the three Gamsaragans, Nerseh, Hrahad, Vahan, Mushegh the Mami-gonian, and a few others, amounting to about thirty, to the mercy of their assailants. Shabuh seeing their small number and certain of victory, ordered his men to take them one by one and bind them with chains. Vahan made the sign of the cross, and having called upon God to assist him, darted into

the Persian ranks and made fearful havoc. Followed by his brave men, he passed through the ranks of the enemy. Four of his men penetrating to the spot where the apostate Kutihon was stationed, attacked and killed him; but on their turn, being surrounded by their foes, after a valiant resistance, were killed.

Shabuh, filled with shame at the result of the late combat, quitted the scene of his disgrace and retired to Passen. Here he received messengers from Persia, who informed him of the death of Phiroz. He immediately set out for Persia, and the grandees of the Kingdom appointed Vagharsh, the brother of Phiroz, to the crown.

This king, who was of a quiet, peaceful and prudent character, wished to make himself acquainted with the condition of Armenia. And being informed of the gallant exploits of Vahan, thought proper to adopt conciliatory measures with him. He, therefore, sent Nikhor who was meek, mild, and just man, to the prefecture of Armenia, with strict orders to endeavour to bring the gallant Vahan to obedience. Nikhor on his arrival in Armenia, halted at the village of Nuarsag, and sent two of his nobles to Vahan to arrange peace. Vahan, however, sent this reply: "We cannot come to agreement except on three conditions. First, that you leave

the Armenians freely to embrace the christian faith. Secondly, that you favour no-one who professes the worship of fire. Thirdly, that the king on all occasions shall hear both sides of a question before condemning either.,,

On Nikhor agreeing to these conditions, Vahan was invited to go to him. Vahan claimed hostages for his safety, whereupon Nikhor sent him eight Persian nobles. Then Vahan with a few men and some of the most illustrious chiefs, went to the village of Nuarsag, and ranging his troops in order of battle, commanded the war trumpets to sound a flourish. Nikhor, who thought it was treachery, and being alarmed thereat, sent to Vahan to say, that he ought to observe the Persian law which was in effect that none but the general should blow a trumpet on entering or quitting a town. To this Vahan replied: "First make me a servant of the Lord of the Persians, then, and not till then, will I observe their customs.,". He then entered the village and met Nikhor.

The Prefect received him with honours and agreed to his wishes. A council was then held, and Vahan was urged to go to the king, upon the understanding that no harm should befall him. Vahan having complied, set out for Persia. Nikhor had previously written an account of every thing to the king; thus when Vahan arrived at

the Persian Court, he was kindly received, and much honoured. He was made Lord of the Mamigonians, and appointed Generalissimo of the Armenians. In the same manner, the other Armenian chiefs were honoured by the king, who in sending them back, gave an order that henceforth the Armenians should be left free in the accomplishment of their religious duties.

They then came back to Duin, where they were met by the pontiff Johan and the people, and proceeding to the Church, offered thanksgiving to God.

A new Prefect succeeded Nikhor named Antegan, a prudent and peaceable character, who had observed the wise actions of Vahan. He was shortly after recalled, and on his arrival in Persia, he represented to the king that Vahan alone was worthy to rule over Armenia; and that so long as he was alive, there would be no occasion to send another Prefect to that country.

The king pleased at these reports, appointed Vahan to the prefecture of Armenia. Vart, his brother, succeeded him as general of the Armenians. Vahan then set out on a tour through the provinces, reforming abuses as he proceeded. Wherever he found fire-temples, he razed them to the ground and built churches in their stead. The rites and duties of the Christian religion began to be exercis-

ed publicly, and Vahan, assisted by Johan the Pontiff, repaired all the Convents which had fallen into decay, and built many others.

Gavad, the son of Phiroz, succeeded Vagh-arsh to the crown of Persia. Instigated by the Magi, he sent to Armenia a new governor with an army and number of Ministers of their religion. Thus he recommenced the persecution of the Christian Armenians. Tumult and dissatisfaction pervaded the whole nation.

Vahan, who became extremely uneasy at the renewal of these persecutions, being joined by other chiefs, he gathered troops, and attacking the Persians, put them all to sword. Gavad on hearing this, was much enraged; but being at that time at war with the Greeks, he was compelled to suppress his desire for vengeance.

It was in the year 510 that Vahan the Mamigonian died, having attained a great age, and having presided in the prefecture twenty six years. Vahan, perhaps, did more for the good of his country than any other individual who has lived before or since his time, whether he be considered as the champion of her church, the defender of her glory, or the improver of her internal condition.

After the death of Vahan several other

Prefects, as well as Pontiffs, succeeded each other. During whose time it is worthy to mention an event which occurred in the year of Grace 551, during the pontificate of Moses the Second. A meeting was held by him, of bishops and laymen in the city of Duin, at which the Armenian calender was remodelled and revised. The Armenian Era commences from this period, and the date of the new calendar is reckoned from the 11th. July, 552nd. year of our Lord.

CHAPTER V.

VARTAN THE SECOND. VAHAN SURNAMED THE
WOLF AND OTHER PREFECTS.

A. D. 570.

Persecutions against the Christian Armenians were renewed again by other Persian Prefects, in the year 558. There was at that time one named Vartan the Second, a Mami-gonian, the son of Vassag, and grandson of Vart. He was of a brave and warlike character. He conspired with several other Armenian chiefs to save their country from the yoke of the Persians. And indeed they managed in several encounters to defeat them. But at length discord broke out amongst

the Armenians, and Vartan seeing that he was unable to oppose a new expedition of the Persians, took his family and fled to Constantinople. He was kindly received by the Greek Emperor Justinian. An army was raised there and again Vartan marched to Armenia, causing to the Persians a great loss.

Khosrove, the king of Persia, exasperated at his defeat, with an army of 100,000 infantry and 40,000 cavalry, marched against the Greeks. After a number of battles, a peace was agreed between the Persians and the Greeks, by which Armenia became again subject to the Persian yoke.

When Maurice, an Armenian from the village of Oshagan, was appointed Emperor at Constantinople, Khosrove, the grandson of the late Khosrove king of Persia, applied to him for protection against Vahram, his general, who had driven him from his throne. Maurice assembled a large army to assist him to recover his crown. Many Armenian chiefs joined this army, amongst whom was Mushegh the Mamigonian, who had been recently appointed a chief over the Grecian Armenians and dwelt in Daron. Success attended the expedition; Vahram was defeated and slain, and Khosrove again reinstated, in the year 589.

The Greeks brought false accusations to

the king against Mushegh the Mamigonian, for which Khosrove endeavoured to put him to death. Mushegh took refuge in his own province, and his innocence soon becoming evident Khosrove endeavoured to recompense him.

From the year 600 no Persian Prefect was ever sent to Armenia, that office being held by different Armenians until the period when governors were sent on behalf of the Saracens, or the Caliphs of Damascus.

Nevertheless, about the year 604, enmity again broke out between king Khosrove and Mushegh. The former despatched against the latter 10,000 men, headed by Mihran his nephew. Mushegh not being able to oppose such a force, sent for his relative Vahan, surnamed the Wolf, from the fortress of Oghgan, and on his appearing before him spoke thus: "My son, I am now grown old and have no heir; I will give unto thee the whole of my possessions, and thou shalt combat with the enemies of the faith, who are now coming against us,,. Vahan engaged with ardour in the service of his kinsman, and sought to overcome Mihran by stratagem. He sent him messengers, desiring him to return to Persia. Before agreeing, Mihran demanded that Mushegh should be delivered into his hands. Vahan consented on condition that the land of Daron

should be retained by him. When Vahram arrived at the city of Mush, Vahan met him as a friend, and agreed that he should be furnished with 4,000 Persian cavalry, to carry the plot into execution.

With these men Vahan proceeded to the village of Khartz, where he left fifty of his cavalry, saying: "If I send a man to you with such a sign, hasten to Mihran for more troops, and then march to the city of Otz,, . He then set out for Otz with the remainder of the Persians, and as the pass into that city was narrow and difficult, he directed them to enter after him in a peaceable way taking care to keep their weapons concealed under their garments. "And now, said he, recollect, when I give such a signal, do not spare man, woman, nor child, but put all to the sword,, .

Vahan then entered the city, followed by the Persians, whom he ordered to halt at different houses, where he had previously stationed strong determined men, who as the unsuspecting Persians entered, strangled them in silence.

While this act was going forward, Vahan sent one of his servants to the other fifty soldiers stationed at the village, directing them to apply to Mihran for a reinforcement. The latter immediately despatched to Otz 2,000 men more. Vahan having habited his

Armenian followers in the dresses of the murdered Persians, and having mounted them upon their horses, led them out of the city. The two thousand men on their arrival were permitted to enter without opposition; but on their beginning to blow their trumpets as if in triumph, the citizens rose up against them and massacred every soul.

After the destruction of these latter, Vahan assembled 800 powerful men and posted them in ambush near the river Meghdy. He then repaired to Mihran, to whom he made complaints against the troops with which he had been furnished and succeeded in obtaining another reinforcement of 2000 men, which he declared were absolutely indispensable to ensure the capture of Mushegh. These were then led by him towards the river before-mentioned, where the concealed troops, on a preconcerted signal, cut them off to a man.

He thence sent messengers to Mihran with the news that all had succeeded to his utmost wishes and forthwith returned to this general, attended by a hundred men, and in a conversation he had with him, told him, that the next day would see Mushegh in his power. Then withdrawing, he watched his opportunity, and whilst Mihran was asleep in bed, he approached and plunged a javelin into his body. After this act he went into another apartment, and sent for the

secretary of the Persian general, whom he obliged by threats to write, as if from Mihran, ordering Varshir the governor of the Abahunians, to arrive within three days, and bring with him 3000 men. Vahan then caused the unfortunate secretary to be strangled.

During this time the Persian troops were engaged in revelry to which they had been tempted by the machinations of Vahan. After the latter had observed the success of his plans with Mihran, he directed the few attendants who had accompanied him to the Persian camp, to close silently all the outlets of the places wherein the soldiers were carousing, and then to set fire to them. This act completed the destruction of the enemy's army. Vahan then assembled his troops near mount Cuth, where he pitched a camp, made to resemble as much as possible a Persian one, and stationed several Armenians outside, clad like Persian chiefs. Varshir who had obeyed the false summons he had received, within the time specified approached at the head of 3600 men. Having halted some distance from where Vahan and his followers lay, he set out alone for the camp, where he supposed Mihran was. On his arrival he was ushered into the presence of Vahan by the disguised chiefs, and not being intimately acquainted with Mihran, he saluted

Vahan, fancying him to be the Persian general. He was, however, quickly undeceived by the Armenian chief, who addressing him in a scornful way, said: "So you thought to force the Armenians to embrace the Persian religion,!" He then directed the people to seize and scourge him. Varshir confounded by this language and overpowered at the reflection of the danger he was in, fell lifeless on the ground. On the attendants of Vahan seizing him and commencing the punishment which they were ordered to inflict, Varshir recovered a little and implored mercy. Vahan promised to spare his life if he did as he directed him, which was, to write immediately to the officer whom he had left in charge of his troops, directing him to send 1,000 men to the foot of Mount Cuth, 1,000 to a valley which he named, and leaving the remaining 1600 where they were then encamped, to come to him with ten men.

This was immediately done by the terrified Varshir, and as soon as the letter was despatched, Vahan ordered him to be strangled. The same fate befell the officer and the men whom he had sent for, on their falling into his hands.

The strength of Varshir's forces being thus broken by their division into three bodies, Vahan attacked them successively,

when they, considering themselves in perfect safety, had neglected all means of defence, and destroyed them all with the exception of fourty, who succeeded in effecting their escape to Persia. On their relating to Khosrove the fate of Mihran and his army, he became highly incensed, and immediately assembled a large force to revenge on Vahan the loss he had sustained.

This force was placed under the command of Vakhthang, the uncle of Mihran, who marched with speed into Armenia. On his arrival in the country of the Abahunians, Vahan, who had assembled an army of 28,000 men, sent him a message saying: "I am surprised, that after hearing of the tragical fate of Mihran, you have the rashness to come against us; perhaps you seek a wife amongst the daughters of Armenia. Come then to us, and you will find in the midst of our troops what will soon cool your amorous fire!,, After this, Vahan attacked the Persians twice, and defeated them each time. He shortly after died, having proved a terrible scourge to the enemies of Armenia. His remains were interred in the convent of Klag.

After his death, his son Sumpad (A. D. 607) assumed the command of the Armenian troops, and attacking Vakhthang, defeated and killed him, together with three

other Persian generals. He died shortly afterwards, and was succeeded by his son Vahan, who was, by the mother's side, a descendant of the family of the Gamsaragans. At this time one David Saharuny was Prefect of Armenia. War having again broken out between the Greeks and the Persians, David the Prefect, became so much alarmed for his own safety under the Persians, of whom he was much afraid, that he relinquished his government, after holding it twenty-four years, and went to Constantinople.

He was succeeded by Varazdirotz the Pakradunian, who resided in Persia, and was installed by Khosrove at the head of the government of Armenia. But about the year 631, Rostom, the governor of Aderbadagan, wishing to have the prefecture of Armenia for himself, began to intrigue for the purpose of deposing Varazdirotz. He, dreading the consequence of remaining exposed to the machinations of his rival, quietly relinquished the government, and retired with his family and property to the Greek division of Armenia.

The government of the Greek division of Armenia was some time after this event given to David Saharuny, who, as we have mentioned before, had taken refuge in Constantinople, when hostilities broke out between the Persians and Greeks. Saharuny

remained governor three years, when having displeased some of the chiefs, he was expelled by them. These latter then quarrelled with each other, and by their mutual hostility left the country exposed to the incursions of her enemies. Theodorus the Rushdunian, on observing the disturbances that pervaded Armenia, collected some troops, and by his exertions greatly contributed to lessen the disorders.

CHAPTER VI.

THE SARACENS IN ARMENIA.

A. D. 636.

About the year 636, Armenia was invaded by the Saracens, who to the number of 48,000, headed by a chief named Abdorrahman, had advanced into the regions of Daron, committing every where horrible devastations, taxing all the male inhabitants, and carrying away their wives and children.

This was the commencement of the most unhappy era in the annals of Armenia, and the whole country was shortly plunged into ruin and desolation.

The chief of Daron, Vahan the Gamsara-

gan, grandson of Vahan the Wolf, assembled an army of 8000 men, commanded by his brother Diran, and Mushegh another general, and endeavoured to repel the advance of the invaders; Sahur, the chief of the Antzevatzies, together with his followers, joined them. A battle was fought between them and the Saracens; Sahur basely betrayed his countrymen and joined the ranks of the enemy. He was, however, killed by Diran in the course of the battle. Nevertheless the Armenians were defeated with great slaughter, and their two leaders, Diran and Mushegh, were among the slain. All Armenia now lay open to the invaders, and the blaze of conflagration was seen in all parts of the country.

In the year 639 the Saracens advanced with an immense force to the siege of Duin, which they invested on all sides on the 20th. of November, and on the sixth of January following, took it by storm. They caused the most dreadful havoc in the city, by massacring 12,000 of the inhabitants. All its splendid edifices were either burnt or pulled down; after pillaging it of every thing valuable, these ruthless barbarians returned to their own country, carrying away with them 35,000 citizens captive.

Varazdirotz was again appointed Prefect of Armenia by Constantine the grandson of

Heraclius, who succeeded to the imperial throne; but he had only enjoyed that dignity for one year, when he died. His son Sumpad succeeded him. No sooner had the country recovered a little tranquillity after the late invasion and pillage, when the Saracens caused another eruption, by killing and destroying all before them. After despoiling several provinces, they extended their depredations to the district round Mount Ararat. Sumpad, the governor, with some other chiefs, went to meet them, with the intention of stopping their ravages, by submitting to whatever they wished. After they had distributed many valuable gifts, the Saracens were prevailed upon to desist from their spoliations, Sumpad promising to pay pall-tax for the whole nation, and to renounce obedience to the Greeks.

The Emperor Constantine, on being made acquainted with these terms, became extremely irritated, and assembling a numerous army, set out with a determination to bring the Armenians again to subjection by the sword. But Nierses the Pontiff of that time, with a number of bishops, went to meet him and prevailed upon him to appease his anger. The Emperor left some Grecian troops and number of Grecian priests in Armenia, and returned to Constantinople.

The Saracens hearing of the submission of

the Armenians to the authority of the Greeks, renewed, in the year 652, their incursions into that country. By the intercession, however, of Vassag, chief of one part of Armenia Minor, who had submitted to their authority, these invaders refrained from committing such depredations as marked their other visits. They did not kill a single man, but taking hostages to the amount of 1775, in order to insure the future obedience of the inhabitants, they returned to Damascus. In the following year the Governor Sumpad died, after holding that office ten years. The Saracens then appointed Hamazasb the Mamigonian. Two years after the nation finding the tributes exacted from them by the Saracens oppressive, revolted from their dominion, and again became tributaries of the Emperor, who confirmed Hamazasb in the Government with the title of Prefect.

When this news reached the Caliph of Damascus, he put all the Armenian hostages to death, and commenced preparations to invade Armenia in person, determined to deliver it up to pillage and sword. Before, however, he had time to carry his design into execution, a sedition broke out among his troops, and he was killed. His successor Moavia having entered into negotiations with the Armenians, prevailed upon them again to renounce subjection to the Empe-

ror, and return to their obedience to the Saracens. Eight months after Hamzasb died having held the government five years. His brother Gregory was appointed governor by order of Moaviah the Caliph of Damascus, in the year 659.

Immediately after a war ensued between the Greeks and the Saracens, which terminated in favour of the latter, in consequence of the treachery of the Armenian general Vart, who betrayed the Greeks into the hands of the Saracens. Vart, however, was severely punished for his treason, and was denied all rest in consequence of his guilty conscience.

In the year 683 numerous banditti from the Khazirs infested Armenia. Gregory the Prefect fell in a conflict with these marauders, after a government of twenty-four years. For about two years after his death, Armenia remained without a governor, in consequence of which perpetual disorder and trouble afflicted the nation, increased by the horrid devastations of its enemies, who assailed it from all quarters; the people having no allies to whom they could look for assistance.

After the expiration of the above mentioned period a Pakradunian named Ashod, son of one Pewrad, rose from obscurity, and assembling a few troops, attacked and routed the enemies of the nation, took upon himself

the government of the country, and appointed his brother Sumpad general of Armenia. He then made peace with the Saracens, consenting to pay them a yearly tribute.

Justinian the II, the Greek Emperor, noticing the separation of the Armenians from the Greeks, directed them to renounce obedience to the Saracens and return to his authority. They replied thus: "How often have we been subject to the rule of the Greeks, yet how little assistance have they rendered us in time of our distress? On the contrary, the reward of our obedience has been injury and insult. Should we at present submit ourselves to your power, our kingdom would be exposed to invasion, we should be delivered up to the sword, and our habitations to pillage. We beseech you then to let us remain under the dominion of our present masters, by which alone our safety and the safety of our nation can be secured.," The Emperor enraged at this language, sent an army to invade Armenia. Twenty-five provinces became almost depopulated by the fury of the invaders, who took 8000 families and sold them as slaves in a foreign land. The following year the Emperor again sent an army of 40,000 men to ravage the country. The nation was almost driven to madness and despair by the devastations that were committed. But the miseries of this

unhappy people did not terminate here. The Saracens imagining that the Armenians had returned to the subjection of the Greeks, also attacked Armenia and demolished every edifice on the line of march, carrying away captive a vast multitude of both sexes and all ages. Ashod the governor on attempting to resist them, was defeated and killed. After this event they retired for a while, but soon returned again with a greater number of troops, headed by a general named Mahomed.

They destroyed cities, towns and villages, as they advanced, and taking the fortress of Sevan they razed it to the ground, and sold the garrison as slaves. The Armenians, terrified at the fierce nature of their attacks, surrendered the government of the country into their hands.

On the other side the Greek Emperor on hearing this, in the year 690 marched in person to Armenia with a large army. The people having no other alternative but to bow to the stronger party, again submitted to the Greeks. The Emperor leaving 30,000 men to protect the country against the Saracens, took hostages from among the distinguished Armenian Chiefs and returned to Constantinople. Order and tranquillity was at length restored, and the government was confided to Nerseh Shiragatzi, a man of talent and much culture.

CHAPTER VII.

SARACEN GOVERNORS IN ARMENIA.

A. D. 691.

Now our history has reached the year 691, and 140 of the Armenian Era. The Caliph of Damascus hearing of the submission of the Armenians to the Greeks, ardently desired to invade the country again. But he was prevented from putting his design into execution by the Greek army which was stationed there. The Greeks, however, were gradually withdrawn from Armenia, and at the expiration of three years had all departed. The Caliph then opened negotiations with the Armenians, and by kind promises induced them to submit to his power. A governor was sent to them by him, named Abdullah; this occurred in the fourth year of the government of Nerseh the Gamsaragan.

Abdullah, accompanied by a number of Saracens, entered the city of Duin, and began to exercise his authority with mildness and forbearance. This, however, was only a ruse; soon after he took, on different pretexts, several of the chiefs, and putting

them in chains, extorted from them their most valuable property. Nerseh perceiving this, made his escape to Daiks. Abdullah caught Isaac the Pontiff and Sumpad the General, and sent them in chains to Damascus. He then stripped all the great churches of Ararat of their treasure, and caused David of Duin to be crucified.

Sumpad the General, however, made his escape from Damascus, and returning to Armenia, wrote a piteous letter to the Emperor Justinian, pointing the distress into which Abdullah had plunged Armenia. Justinian ordered Leontius a celebrated general, to march into Armenia with a large army. Sumpad, on his side, gathered together a few Armenian chiefs, and collecting a few troops, took up his position in the city of Vartanaguerd. Abdullah, at the head of 5000 men, marched against him.

During his absence, (A. D. 694), the Greeks arriving in the country of Ararat, entered the city of Duin and destroyed the houses of all his followers. They then hastened to Vartanaguerd, where joining Sumpad, they attacked Abdullah and completely defeated him. Abdullah, however, with ten men escaped; but those of the Saracens who were taken prisoners, were sold as slaves. Leontius shortly after returned to Constantinople, where being elected Emperor, he appointed Sumpad Governor of Armenia.

This Sumpad took up his residence in the fortress of Thukhars in the country of the Daiks, and for some time governed the country peaceably. But in the year 702, Mohmat Ogba, a renowned Saracen general again invaded Armenia. Then Nerseh the Gamsaragan joined Sumpad, and raising a force from among the people of Vanant, they marched against the plunderers. A fight ensued, in which the Saracens were defeated with great slaughter. Mohmat Ogba, escaped with difficulty, attended by a few horsemen, and arriving at Damascus, inflamed the anger of the Caliph against the Armenians. Another army was collected, and Mohmat marched again to Armenia, determined to wreak his vengeance on all.

Isaac the Pontiff, who was then a prisoner in Damascus, hearing the calamities that were awaiting his countrymen, sent to Mohmat entreating his permission to accompany him in his expedition. His request was granted, and the consequence was that Mohmat effected a reconciliation with the Armenians, and all the prisoners who were taken during former wars, were released.

Abdullah, who was formerly governor of Armenia, some time after was elevated to the Caliphate of Damascus. Recollecting his defeat at Vartanaguerd, he was not pleased at the continuation of the peace, and sought

an opportunity of avenging himself on the Armenians. For this purpose he appointed one Cashm governor of Armenia, directing him to slay the Armenian chiefs. Whereupon Cashm contrived to decoy a number of the principal Armenian nobility into the church of Nakhjuan, to which he set fire and they were all burnt alive. The property and the families of his victims were seized, and some were put to death on the cause of their religion.

Sumpad, the late governor, and a few other chiefs, to avoid falling into the power of Cashm, fled into the country of the Eg-erians, which belonged to Greece. But instead of being received with kindness and assisted, they were treated with contempt. Whereupon feeling themselves agrieved at this treatment, they plundered the city in which they had taken refuge, robbed the churches, and carried off the spoil to Armenia. The Greeks, incensed at their impiety in laying hands on the church, published an anathema which was read annually on Easter day.

In the year 717 Velith was sent as governor of Armenia instead of Cashm. From this period to the reign of the Pakradunians, Armenia continued to be governed by individuals sent by the Caliphs. These governors, contrary to the will of their master, continued to oppress the Armenians with little in-

termission, levying taxes and inflicting fines which were appropriated to their own private use.

After some changes in the government of Armenia, in the year 742, Murwan became the ruler. He was a man of eminent qualities, and in the second year of his sway over Armenia, he handed over the country to Ashod the Pakradunian, and proceeded to Damascus, where he was elevated to the dignity of the Caliphate. Immediately after he confirmed Ashod the Pakradunian in the government of Armenia. Ashod for some time conducted himself with great discretion.

In the course of a few years, on the death of Murwan and the succession of Almansur to the Caliphate, the accustomed tribute imposed by the Saracens on Armenia was much increased. These people were then employed in the construction of Bagdad, whither the throne of the Caliphate was shortly after removed. To enable them to meet their expenses they taxed all the Armenian clergymen, and even the hermits who were inhabitants of the wilderness. Orders also were issued that all crosses should be removed from the tops of the churches, and the people were commanded to repair at all hours of the day and night for public worship, with many other distasteful orders. These grievances pressing hard

upon the people, they determined to revolt. Ashod the governor attempting to resist, was seized by Gregory and David the Mamigonian chiefs, who put out his eyes; fourteen years after this event he died. Yezid succeeded him, and continually harassed the people by the exaction of tributes and abominable extortions. Two years after he was recalled by the Caliph, and Isaac the Pakradunian was appointed governor. He was a man of singular piety, and governed the nation with the most paternal kindness. He was celebrated for his great beauty. During his government bands of lawless men entered the province of Vasburagan from Persia. They were opposed by the two brothers Isaac and Hamazasb, the princes of the Ardžrunians, who in an encounter with them were both slain.

When Gagik, the youngest brother of Isaac and Hamazasb, heard of their deaths, he collected a number of troops, and marching towards that part of Persia from whence their enemies had come, he burnt and destroyed a number of places, putting most of the inhabitants to death. He returned to Armenia, but some time after he was betrayed into the hands of the Persians, who threw him into prison where he died.

About this period the Armenians were thrown into the greatest distress by the

increased exactions imposed upon them by the Saracens. These were now become intolerable, and, to increase the evil, a dreadful dearth occurred in consequence of a bad harvest caused by furious showers of hail-stones of an enormous size, which cut almost every blade of grass to pieces. This unfortunate circumstance was quickly followed by another still more fatal in its effects. Clouds of locusts overspread the land, and soon devoured what had been spared by the hail. Famine and misery now desolated this unhappy country.

Few years after one Bekir was sent by the Caliph as governor of Armenia. He was of a stern and relentless disposition, and fearfully harassed the poor Armenians. Troops were sent by his order into the provinces of Kaghin and Thalin, where they slew 700 of the inhabitants, and made slaves of 1200 more. He committed many other cruelties. The hated Bekir was at length succeeded by Hassan by order of the Caliph. This governor exceeded all his predecessors in tyranny. The nation became sadly impoverished during his sway, the troops he kept, being permitted to exercise the most wanton cruelties on the inhabitants with impunity.

Mushegh the Mamigonian unable to bear this any longer, assembled a few troops

and attacked some of Hassan's soldiers who had gone to Daron for the purpose of plunder, defeated and killed two hundred of them. Then he procured some reinforcements, and in a second encounter massacred 4000 of them. Then he marched to Duin and taking it by assault, drove out the governor.

The other Armenians inspired by the conduct of Mushegh, took up arms and revolted against the Saracens. The latter upon this invaded Armenia with 30,000 men, and Mushegh with 5000 men bravely opposed them, aided by the generals Sumpad and Samuel. After a resolute contest, superiority of number on the side of the Saracens prevailed, and the Armenian leaders with 3000 men fell on the field. The remainder fled with the two sons of Sumpad, Ashod and Shabuh. The Saracens immediately began to lay the country waste, but Ashod, surnamed Messaguer (the flesh-eater), procured a few troops and attacked the plunderers who were ravaging the provinces of Ashotze and Dashirs, putting them to flight. Ashod then marched to the province of Shirag, where a similar success attended him. Having expelled thence the Saracen governor Jahab, together with all his forces, Ashod built a city there and named it Ani the Second. It afterwards became the capital of the nation and the residence of the Pon-

tiff. For about six years after this event, Armenia was a perpetual scene of warfare and plunder, sometimes the Saracens being successful, at other times the Armenians.

In the year 786 Yezid the Second was appointed governor of Armenia by the Caliph. He succeeded by mildness and promises in tranquillizing the country. But he soon changed his policy and so cruelly harassed the people, that 12,000 souls left their country and sought refuge in Greece. After twelve years rule Yezid was recalled by the Caliph. Khuzima was appointed in his place, and by order of the Caliph, he put a stop to the depredations of the troops, and once more restored peace to the nation, treating the chiefs with special marks of favour after having received from them the requisite hostages in token of their allegiance. Some time after Khuzima began to show the bad side of his character, and caused the brother of the Pontiff Joseph to be strangled. In the twentieth year of his rule Khuzima died, and immediately after the country was invaded by a horde of plunderers from Mesopotamia. On this occasion Ashod the great surnamed the Messenger, assembling troops marched against the marauders and proved successful; but his brother Shabuh was killed in the action.

Howl was the next governor, sent by the Caliph, he proved a mild and benevolent

ruler. He was accompanied from Bagdad by Sumpad, the son of Ashod the Messenger, who had been sent there as a hostage, the Caliph raising him to the dignity of General and allowing him to return to his country.

Some time after Sevata, a Saracen, son of Jahab, having married a Pakradunian maiden named Arusiag, sought to overturn the power of the Saracens in Armenia. By his intrigues he induced Sumpad the general, Isaac the chief of the Sunies, and many other Armenian chiefs, to join in the plot. He then collected a large force and openly declared war. Howl on hearing this, hastily collected 5000 of the most resolute of his troops, and marching with the greatest speed and secrecy, arrived at Sevata's camp on the banks of the river Hurastan. Without giving him the least intimation of his approach, he suddenly fell on the rebel troops, who, taken by surprise, made very little resistance. About one half of them were killed, the rest took to flight. Isaac the Sunian was killed; Sevata and Sumpad with difficulty effected their escape.

After ruling the Armenians seventeen years, with as much happiness to them as credit to himself, Howl was recalled by the Caliph, and the next governor was Pakarad, a Pakradunian and relation of Sumpad the general. During his government, a Persian chief of the name of Baban, having collected

an army, began to make inroads into Armenia, intending to reduce it to the Persian power. He was opposed by an army of 100,000 men sent against him by the Caliph Mavun; but in the battle that ensued, the Saracens were defeated and 30,000 of them were killed. Baban then marched to the conquest of Armenia. In the meantime Sumpad the general, gathered together all the Armenian troops and joined the discomfited Saracens. A second battle then took place near mount Ararat, and after a long and bloody contest, the Persians were put to flight. Baban was taken prisoner by Sahl, the son of Sumpad. He was brought to Afshin the Saracen commander, who ordered his feet and hands to be first cut off, and then caused him to be crucified.

Pakarad was deposed in the thirteenth year of his government, and one Abuseth was sent by the Caliph in his stead.

The first action of Abuseth was to take Pakarad by treachery and send him in chains to Bagdad, where he was obliged outwardly to renounce his religion, to avoid incurring the displeasure of the Caliph.

The inhabitants of Mount Sim, who are called Sasuns, indignant at Abuseth's breach of faith in seizing Pakarad, took up arms, and falling upon the Saracens quite unexpectedly, put them to flight, after killing the

governor. The Caliph thereupon sent an army headed by Pughha, great tyrant, directing him to take vengeance on Armenia for the late defeat. All the Armenian chiefs were to be seized and sent in chains to Bagdad.

All those who were able to carry arms, were to be killed. Any of the people, however, who consented to forsake christianity and embrace the religion of the Saracens, were to be spared, provided they were strong and handsome; if they were the reverse, notwithstanding their consenting to abjure their religion, they were to be put to the sword. The dregs of the people he was commanded not to notice, they being beneath the anger of the Caliph.

CHAPTER VIII.

PUGHA THE TYRANT.

A. D. 850.

It was in the year 850, and 299 according to the Armenian era, that Pughha at the head of a large army advanced into Armenia. He first appeared in the province of Daron, the inhabitants of which were thrown into the greatest terror on his approach. Here he found means to entrap

Ashod and David, the two sons of Pakarad, Gregory the Mamigonian, with many other chiefs, and sent them all in chains to Bagdad. He then sent detachments of his army to scour the vallies of Mount Sim, and those parts of the Mountain which were inhabited, where they massacred every living soul they found.

The Armenians inhabiting the summit of Mount Sim, urged to desperation at the prospect of meeting the same fate as their countrymen in the vallies, rushed down in great number to attack their enemies. But the Saracens being in possession of all the passes of the Mountain, intercepted the unfortunate Armenians, killed a great number and made many more prisoners. These they bound with ropes and dragged into the presence of the governor. Pughra according to his instructions, selected the best looking and put them in confinement, with a view to their being prevailed upon to renounce their religion; the remainder he ordered to be butchered before his eyes. A similar scene occurred more than once in the other provinces of the country.

The news of these horrors having reached the ears of Ashod, the celebrated chief of the Ardzrunians, he determined upon resistance; but the other chiefs, without whose assistance he could effect little, were averse to the plan.

Ashod then, having no other alternative, went to meet Pugha, hoping to mollify him by gifts. But he was deceived; for as soon as he came into his presence, he was cast into chains, and sent with his wife and all his family to Bagdad. Pugha then marched to the province of Vasburagan, and spread his troops all over the land, with orders to seize and bind all who were able to carry arms. As in Daron, he separated the finest men from the rest and put them in confinement; the others were inexorably consigned to death. The slaughter was immense, and, as the records state, human blood manured the land, and the vallies were literally choked up by the corpses of their former inhabitants. Those whom the sanguinary governor spared, were incessantly tormented to embrace the religion of the Saracens, and when it was found that many resolutely adhered to their faith, they were tortured until death relieved them from their sufferings.

From this province he marched to the country about Mount Ararat. Sumpad the general, feeling convinced that all resistance would be in vain, went to Pugha laden with gifts to endeavour to soften him. Pugha, contrary to his usual custom, received the general with kindness and respect, and associated him with himself in all hazardous enterprizes, in all of which Sumpad proved

himself worthy of the confidence which was placed in him.

Pugha shortly afterwards entered the capital Duin, whence he despatched parties of his troops to ravage the provinces of Ararat. The more comely of the inhabitants, as before, were spared and brought to the governor; the others were slain immediately on their falling into the hands of the soldiers.

A few days after they were taken, Pugha commenced persecuting the captives on account of their religion. Many were tortured to such an extent that they scarcely retained a single feature by which they might be recognized. After enduring all that the cruel ingenuity of their tormentors could devise, they were burnt alive.

Among the victims that were hourly exposed to torture and death in the city of Duin, were seven men from the province of Aghpag, the chief of whom was Adom. These were so noble in stature and so beautiful in countenance, that they struck almost every beholder with admiration. Pugha tried every gentle method to induce them to renounce their faith, but all to no purpose. When he perceived this, he tortured them; but the same power which enabled them to withstand the solicitations of their tormentor, gave them fortitude to endure all the severity with which

he treated them. They were afterwards crucified.

The execution of these and the others whom we have noticed, took place in the years 852 and 853. Johannes the Pontiff subsequently appointed a day to celebrate the feast of these martyrs. The inexorable severity of the governor at length roused to exertion those of the chiefs who had not yet fallen into his hands, and who had taken refuge in places where they could bid defiance to the tyrant. These having collected a few troops posted themselves in a certain valley, through which one of the detachments of the Saracens had to pass on their homeward march, with their prisoners. Here they attacked and massacred a great number of them and released their captive countrymen. Before, however, they had time to make good their retreat, they were surrounded by other detachments of the enemy, and after a brave resistance were obliged to surrender.

On being taken to Pughā, he ordered them to be first tortured and then decapitated.

Shortly after this the governor despatched troops to the provinces of the Sunies and Sisakans, there to enact the same atrocities as they had done in the other parts of Armenia. They were particularly directed to seize all the nobles of these provinces, and

especially Vassag the chief of the Sisakans, and Ashod his brother, the sons of Papguen. The chiefs, on hearing this, retired to some impregnable forts in the province of Paghas. Vassag, however, having delayed rather longer than the rest, was surrounded by the Saracens, but succeeded by a stratagem in escaping from them. On their discovering his flight however, they pursued him with such celerity, that he found there was no hope of distancing them. He then boldly determined to oppose them, and drawing his sword, rushed in amongst them like a wild boar at bay. His valour and strength astonished the Saracens, who seeing him kill all before him, took to flight. Vassag succeeded in overtaking their general, whom he brought to the ground by a blow with his sword, and trampled to death beneath his horse's feet. He then made off eastward, to the country of the Kartmans, whose chief, Garidje, outwardly, gave him a most cordial reception.

A short time after, however, he took the ill-fated Vassag by surprise, and sent him in chains to Pughā. The tyrant was overjoyed at the capture of the chief, and doubled his chains. Immediately after this, the Saracen troops having discovered the position where Vassag's brother Ashod and his mother had taken refuge, surrounded the place and took

them prisoners, with several other chiefs, who were residing with them. They were then sent to Pugha, who loaded them with chains and kept them in strict confinement. Pugha shortly after this, marched with his troops to Artzakh, in the province of Khatchen (in Kharabagh), and captured Adernerseh the chief, with his family, and many other distinguished persons. He also slaughtered thousands of the inhabitants of that province, insomuch, say the old records, that the earth was drunk with the blood of innocent men.

From Khatchen he proceeded to the province of Udi and the country of Kartmans. He laid siege to the castle of the chief Garidje, the betrayer of Vassag, and having taken it loaded him with chains, after putting most of his followers to death. He also captured Stephen, surnamed Gon, chief of the Sevorties, and destroyed his city named Dus.

Pugha then marched to the country of the Aghuans, marking the whole of his route with blood, and desolating the country like a pestilence as he advanced. Isaiah, the chief of the Aghuans, with all his family, together with almost all the chiefs of his nation, fell into the hands of the destroyer, the country exhibiting more the appearance of a slaughter-house than an inhabited country. From thence Pugha proceeded to Tiflis, where he crucified Isaac the chief of

Vanant, and put to death Mogathel of the same tribe. He then returned to Duin, accompanied by his captives, led in the most degrading form of slavery, and on his arrival at that city, he assembled together all the prisoners whom he had taken in Armenia, and then set out on his return to Bagdad. The government was delivered over to a Persian named Shekhey, who was invested with the supreme authority during Pugh's absence.

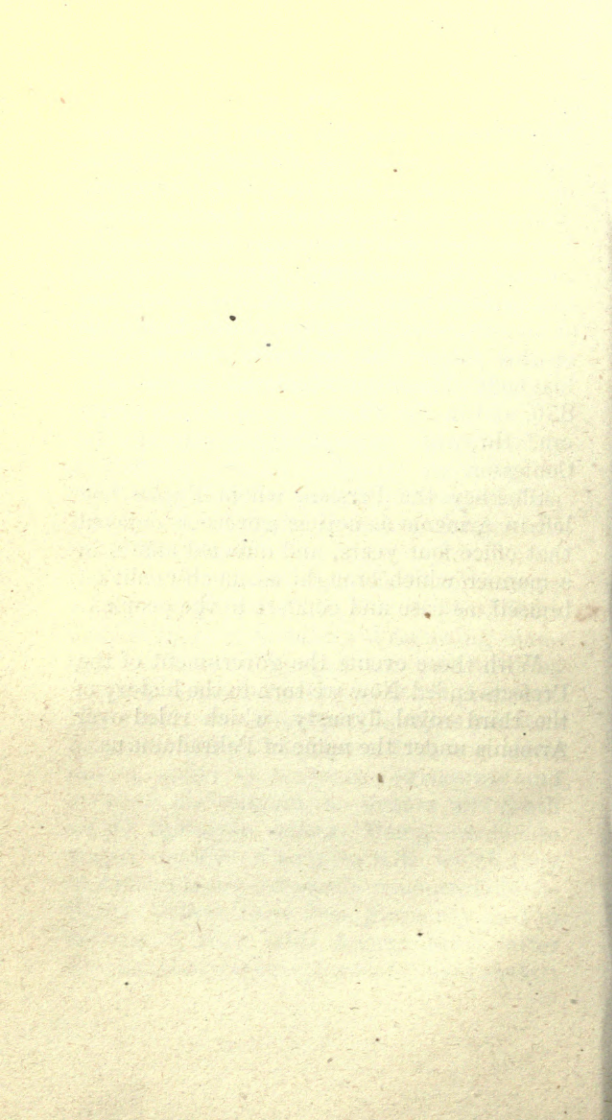
Pugh persuaded Sumpad the general to accompany him, by solemnly declaring his conviction that the Caliph, in reward of his fidelity, would confer upon him the government of Armenia.

When the Armenian chiefs and other captives were presented to the Caliph at Bagdad, he spake to them in a threatening manner, and ordered Sumpad the general to be bound and placed with the other prisoners. Then commenced the most horrible persecution. The Caliph only gave them one alternative, either to renounce Christianity and embrace his religion, or torture and death would instantly follow. Many, unable to endure the idea of tortures with which they were threatened, outwardly renounced christianity. Others, more firm, gloriously died in defence of their faith. Among these latter Stephen Gon was conspicuous for his unshaken

fortitude. Sumpad was more mildly dealt with. On his refusing to abjure his religion, he was placed in the strictest confinement, where he bitterly bewailed having joined Pugha when that tyrant was desolating his country. He incessantly prayed to God for this one black act of his life, and during one of his earnest supplications to the Almighty on this subject, his soul was released from his body. This event occurred in the year 856, and in the 305th year of the Armenian era. He was subsequently surnamed the Confessor.

Shekhey the Persian, whom Pugha had left in Armenia as acting governor, enjoyed that office four years, and directed affairs in a manner which brought as much credit on himself, as ease and comfort to the people.

With these events the government of the Prefects ended. Now we turn to the history of the third royal dynasty, which ruled over Armenia under the name of Pakradunians.



HISTORY OF ARMENIA

THE THIRD OR PAKRADUNIAN ROYAL DYNASTY OF ARMENIA

THE PAKRADUNIAN DYNASTY.

The Pakradunians were descended from Abraham, by the line of Isaac.

The first of this family was Sumpad, who came to Armenia during the captivity of his race by Nebuchadnezzar. One of his posterity was the celebrated Pakarad, who lived in the reign of Vagharshag, (p. 74.); he was enobled by that prince by the title of Pakarad the Pakradunian. All members of his family from this time were universally known by the title of Pakradunians.

THE REIGN
OF THE PAKRADUNIANS

CHAPTER I.

ASHOD THE FIRST.

A. D. 856.

On the chiefs of Armenia being sent to Bagdad, of which we gave an account in the former pages, Ashod, the son of Sumpad the Confessor, assumed the government of his tribe, the Pakradunians, and exercised the power of General of the Armenians under the prefecture of Shekhey. Ashod by his mild and unassuming nature, displayed such an amiable disposition, that he was universally esteemed, both by his own countrymen as well as by strangers.

The Caliph of Bagdad having heard of the excellent character of Ashod, and desirous of shewing how he appreciated it, conferred on him the government of Armenia. He sent

to that country a chief named Ali Armeny, the son of Vahé, an Armenian apostate, bearing rich presents and splendid official robes, and directed him to invest Ashod with the supreme power. This occurred in the year of our Lord 859, and of the Armenian era 308. Hence commenced the Pakradunian rule on Armenia.

The first business of Ashod was to improve the condition of the country. He reorganized the army and appointed his brother Abas Commander in Chief. He sometimes resided in the city of Ani, which was built by his grand-father, and sometimes in Erazkavors, that is, Shiragavan, in the province of Shirag.

Ashod had several daughters the eldest of whom was married to Vassag the Sunian, and the second to Gregory the Ardrunian, otherwise known as Derenik, prince of the province of Vasburagan. To these two, with Vassag the Sisagan chief, and his brother Ashod, were given the principal offices in the state.

Ashod and his chiefs scarcely had succeeded in bringing the country into a tolerably flourishing state, when Jahap, the son of Sevada, of whom we have spoken, invaded it with an army of 80,000 men. Abas, the general, hastened to meet the invader at the head of 40,000 men. Success declared itself in favour of the Armenians, who completely

defeated the enemy, of whose vast number only sixteen men, with Jahap their General, escaped. The river Arax, on the banks of which this encounter took place, was almost choked up by the number of corpses that were thrown into it. The site of the battle was called the Field of the Forties, after the number of the Armenians, and the news of the blow spreading into the adjacent countries, caused the Armenians to be regarded with a feeling of terror.

Henceforward all the care of Ashod was exercised in behalf of his nation, to the great satisfaction of all the Armenians.

George the Second, the Pontiff, and all the chiefs, having observed the satisfaction which Ashod gave all ranks of the people in the administration of his government, drew up a petition to the Caliph, soliciting him to appoint Ashod king of Armenia, promising at the same time not to falter in their allegiance to the authority at Bagdad. The Caliph was well aware of Ashod's merits, and to the great joy of all the Armenians, consented to their prayer. He accordingly sent Ashod a crown with the other ornaments of royalty. Basilius the Emperor, who was an Armenian of the family of the Arsacids, on being made acquainted with this event, also sent him a magnificent crown. Ashod thus patronised by two Emperors,

ascended with great splendour the throne of Armenia. All the ancient royal customs were restored, and Armenia again became a great and flourishing country. Ashod removed the seat of his government to the city of Pakaran. All being regulated in the internal government of the kingdom, Ashod marched with a body of troops towards Mount Caucasus, where the people had recently broken out into rebellion. He succeeded, by conciliatory measures, to restore order there, where also, prior to his departure, he appointed regular governors, on whose skill he could depend.

A short time afterwards (A. D. 886), Ashod's son-in-law, Gregory the Ardzrunian, openly revolted and assumed the government of the two provinces, of Hier and Zarwant. Among the inhabitants of these provinces, however, there were numbers of Mahometans, by whom he was killed in punishment of his fault.

Two years latter quarrels broke out among the people of Vanant and numberless fights ensued. Abas the General, proceeded in reconciling them with each other. No sooner was this effected than the tribe of Kukark revolted. But Sumpad, the son of Ashod, the Governor of the town of Erazkavors, acting with admirable promptitude, gathered a large body of men, and attacking the rebels,

forced them to sue for peace. This being granted, Sumpad retired to the fortress of Shamshouldé, where he thenceforward resided.

Armenia being tranquillized, Ashod set out on a visit to Armenia Minor, accompanied by the prince Meghrig and a body of troops. Thence he passed on to Constantinople, to visit the Emperor Leo, son of Basilius. His reception at that city was magnificent; Leo entreated Ashod to assist him against the Bulgarians, with whom he was at war. Ashod directed the prince Meghrig to remain with the imperial troops. Some time afterwards, when no longer required, Meghrig returned to Armenia Minor, where he took up his residence.

On the return of Ashod from Constantinople (A. D. 889), he fell sick at a place called Karsbar Abaraj, near the province of Shirag. His malady increasing, he sent for George the Pontiff, and received the sacrament from him; after which he caused large sums to be distributed among the poor at the church doors, and in hospitals, convents and almshouses. His last hour approaching, he received a benediction from the pontiff, and then resigned his soul in the seventy-first year of his age. He had governed Armenia thirty-one years; viz: twenty-six as governor and five as king. His remains were

brought to Pakaran, where they were interred with all the magnificence due to a Monarch.

CHAPTER II.

SUMPAD THE FIRST.

A. D. 890.

Sumpad the First, son of the deceased Ashod, according to hereditary right, succeeded on the throne of his father. He happened at that time to be in Kukark, from whence he hastened to Erazkavors, where he gave himself up to affliction caused by the loss of his father. Adernerseh, the prince and governor of the Georgians, who was a Pakradunian, came to Sumpad to mourn and condole with him, and with the consent of the Pontiff and nobles, performed the ceremony of crowning Sumpad king of Armenia. Adernerseh thence went to Abas, the brother of Ashod, who was then in the fortress of Kars, to administer the same kind offices of condolence.

Abas, however, had a secret design of supplanting his nephew in the kingdom. He, therefore, seized Adernerseh, put him in chains, and kept him in confinement, in

order to avenge the slight which had been put upon him by this prince in crowning Sumpad and overlooking his claim. He then declared himself king of Armenia, and having many partisans, took up arms. Sumpad also gathered troops to support his claim to the throne. Dissension broke out among the Armenians and an intestine war prevailed, at the end of which Abas was besieged in his fortress of Kars, and was compelled to release Adernerseh. And having a second time meditated rebellion, his accomplices were punished; whereupon deemed it best to beg forgiveness of the king and pontiff; this having been granted, he thenceforward lived a praiseworthy life. On his death, which happened sometime afterwards, Sumpad appointed his own brother Shabuh to the vacant post of Commander in Chief.

The Caliph being informed of all these events which happened A. D. 892, he approved the conduct of Sumpad and sent him a crown, and the ceremony of coronation was again performed. The treaty of his father was once more renewed with the Emperor of Constantinople, and thus Sumpad was firmly established on the throne of Armenia, being regarded with respect and esteem both by his subjects and neighbours.

War, however, soon (A. D. 893) declared itself. Afshin, the Persian governor of Ad-

erbeyjan, jealous of Sumpad's fame, invaded Armenia. Sumpad appeared against him at the head of 30,000 men. But happily, without shedding blood, he succeeded conciliating the Persian general, with whom he made a treaty of peace.

Nevertheless the repeated successes of Sumpad again excited the envy of Afshin, who, in the year 895, marched into the province of Nakhjuan. He endeavoured to conceal his real object by spreading a false report that he had received directions from the Caliph to proceed on a different expedition. Sumpad deceived by this report, neglected to take any precaution. But when the intention of Afshin became apparent, Sumpad retired to a fort, from whence he issued orders to his chiefs to hasten to his assistance. They immediately gathered their forces and advanced to the foot of Mount Arakadz. George the Pontiff, went to Afshin and endeavoured to induce him to make peace. Afshin, however, begged the Pontiff to invite Sumpad to a conference, and this with the object of gaining possession of the king's person. The Pontiff readily complied, but Sumpad refused his consent, upon which the enraged Afshin cast the Pontiff into chains. A battle ensued, in which Afshin was defeated, and obliged to sue for peace. This being granted, he retired to Aderbeyjan, and two months

after released the Pontiff, making him pay ransom.

Some time before this event the city of Duin rebelled, and Sumpad was obliged to lay siege to it. A short time after it was taken, an earthquake occurred which destroyed the whole city. Many hundreds of the citizens were killed, and record saith, that a sufficient number of graves could scarcely be found for them. The survivors at once proceeded to rebuild their ruined city, and received assistance at the hands of Sumpad.

At this period, Ahmat, the governor of Mesopotamia, revolted from the Caliph, and assumed independent power in the country of the Aghtznies. He thence attempted to extend his power to the country of Daron, but was opposed by Vahan, the son-in-law of Shabuh, the king's brother. Sumpad, assisted by his chiefs, at the head of 60,000 men, hastened to his assistance. But Gagik of Vasburagan, with the prospect of obtaining the throne through Ahmat, betrayed the Armenians, who, after fighting bravely, were compelled to flee from the field, the king being forced to join them in the flight. But Ahmat, far from being elated at the result of this action, returned to his country, alarmed lest he should be cut off in his march by other bodies of Armenians. Gagik, the traitor, proceeded to the city of Van, and while he

was rejoicing at the overthrow of Sumpad, he was assassinated by Gagik the Ardzrunian, a nephew of Sumpad.

Shortly after Afshin, observing the quarrels that had broken out between the king and his chiefs, took this opportunity of crushing Sumpad. He, therefore, again invaded Armenia, and Sumpad, unable to resist, was obliged to make peace with him on any terms. This was effected and Afshin took with him to Aderbeyjan, Sumpad's wife, and daughter-in-law, Ashod his son, and Sumpad the son of his deceased brother Isaac.

It was about this time (A. D. 899) that Sumpad conferred on Adernerseh, the Georgian prince, the title of king. This gave the chiefs a pretext for urging Afshin to take up terms against Sumpad. The Armenian king being put to flight, took refuge in the castles and strong-holds of Daics. Afshin advanced in a friendly manner to Duin, and being baffled in his attempt against Sumpad, returned peacefully home, leaving his son Devdat and his chief eunuch to reside for a time there.

Sumpad hearing of the departure of Afshin from Armenia, came to the city of Ani, where he was met by the chief eunuch beforementioned. The eunuch was so much pleased with Sumpad, that on his return to his master, he was loud in his praise. Afshin displeased at this, rebuked him, which so irritated the

eunuch, that he effected his escape to Sumpad together with Ashod the son of the king, and his wife and daughter, who had been detained as hostages. On becoming acquainted with this, Afshin began to make preparations to take revenge on Sumpad. But he fell ill and died before he was able to carry his design into execution. He was succeeded in the government of Aderbeyjan by his brother Yussuf, a man of warlike disposition, cruel and pitiless. Sumpad avoided all communication with him and wrote to the Caliph, proffering the usual tribute, which had been heretofore sent through the governor of Aderbeyjan, directly to Bagdad. The Caliph was pleased at the manner in which Sumpad addressed him, and in return sent him gifts of great value, among which was a royal crown.

The result was, that Yussuf (A. D. 903) marched with an army to Armenia for the purpose of destroying Sumpad. But finding the latter prepared, he retired to Duin, and despatched ambassadors to Sumpad, requesting all hostilities to cease between them. This was done and a treaty of peace was made.

Armenia now enjoyed a little rest, after the incessant troubles which had agitated her since the accession of Sumpad. But about the year 907, the chiefs, much dissatisfied

with Sumpad for increasing the yearly tribute, formed a plot to assassinate him. One was to kill the king, while the others were prepared with their followers to advance into the province of Shirag. Adernerseh, the king of Georgia, was of the number, he was to be appointed king of Armenia. But the plot was discovered, and the conspirators fled. Sumpad was forced to fight against Adernerseh, who was routed and obliged to sue for peace. The rebel chiefs were taken, and had their eyes plucked out.

In the beginning of the following year, Gagik the Ardzrunian, nephew of the king, and chief of the country of Vasburagan, revolted. He went to Yussuf and engaged him in his interests. Yussuf espoused the cause of Gagik, appointed him king of Armenia, and thus divided the country into two distinct factions. He thus sought to overthrow Sumpad's supremacy; but he secretly contemplated the destruction of Gagik, when his rival should be crushed.

He then prepared to march against Sumpad. Joining his forces to those of Gagik and Kurken his brother, he came first to Nakhjuan, where they marshalled their troops and advanced on the country of the Sunies. Here they were opposed by Gregory the prince of that people, and nephew of the king; but Gregory unable to do much

against so large an army, at length retired to his forts. The troops of Yussuf then spread themselves over the land, and all whom they captured were put to the sword. They then came to Duin, where Gregory, observing that all submitted to the conqueror, tendered his submission also. But he was put in close confinement.

Yussuf then marched to Shirag, expecting to take the king by surprise; but Sumpad receiveing timely intelligence, took refuge at Kukark. Yussuf, enraged at the flight of the king, devastated the country and returned to Duin. Sumpad came to Erazkavors, where passed the winter. Ashod, the nephew of Sumpad and General of Armenia, surrendered to Yussuf just after the return of the latter from Shirag.

At length Yussuf's funds for the payment of his troops was all exhausted, and he forthwith proceeded to extort money from Gagik and the other chiefs who were with him. Thus Yussuf again was enabled to take the field against Sumpad, and having heard that the Sevorties assisted the latter, he sent messengers to that people with largess, to endeavour to allure them to his own interest. "If, said he, Sumpad requests you to join him, go; but in the hour of battle, cause a confusion in his ranks and leave him,,. They agreed to do so.

Sumpad gathered an army, of which one part was composed of the Sevorties. He divided it into two parts and confided them to his two sons Ashod and Mushegh. They went to meet Yussuf, and in the battle that ensued the Armenians fought with most desperate valour; so that victory seemed almost certain. But at the moment when the enemy had commenced to give ground, the Sevorties took to flight, according to their stipulation with Yussuf. This caused a panic among the king's forces, who each sought to provide for his own safety. Ashod, fighting bravely, effected his escape; but Mushegh was seized by the same Sevorties and carried to Yussuf, who immediately ordered him to be put into chains.

Now the troops of Yussuf and Gagik spread themselves like devouring locusts over unhappy Armenia, destroying towns and villages with barbaric rapacity. Many of the chiefs conceiving that Sumpad's affairs were in hopeless ruin, made their submission to Yussuf. But their confidence was cruelly repaid; for Yussuf contrived to make away with them, some by poison and others by strangling. Thus perished Gregory the Sunian and Mushegh the son of the king, and many others. Yussuf meditated also the murder of Gagik his colleague and Ashod the General, but deferred this until he could get Sumpad into his power.

About the year 912, Yussuf desired Gagik to take with him the Armenian chiefs and troops, and go to the fortress of Vagharshaguerd, where he would join him and crown him king of Armenia. But when Gagik arrived at Vagharshaguerd, the inhabitants shut the gates and refused him admittance. The troops then were ordered to storm them, but their assault was repulsed by the people of the city. Gagik then returned to Yussuf, but found, on his arrival, that Yussuf entertained very different designs concerning him. He could no longer doubt that Yussuf intended to make away with him. He therefore fled with his brother Kurken. Sumpad also, deserted by his chiefs, and being left helpless, retired to the country of Ararat, and fortified himself in Gabuyd, comonly called the *blue* castle.

Yussuf, finding himself without a foe of any importance, determined to retain the government of the country. On the approach of spring, he joined his own and the Armenian troops together, and proceeded to lay siege to the castle of Gabuyd. Here the besiegers suffered by the determined bravery with which the besieged withstood every assault. Sumpad, observing the dreadful effusion of blood occasioned by these repeated attacks, and unable to suffer the destruction of the Christians, who were brought against him by

Yussuf, directed his men to cease their blows, preferring rather to perish himself than to cause further destruction. He then sent messengers to Yussuf, offering to surrender, provided no harm was done to himself or those with him. Yussuf swore to keep the conditions, and Sumpad went to the camp of his opponent, who received him with much outward respect. A few days later Sumpad retired to the province of Shirag.

But Yussuf being informed that Gagik had taken refuge in the strongholds of his native country Vasburagan, suspecting also that he might find means to join the king Sumpad, in a transport of rage, caused Ashod the General, and all the other Armenian chiefs, who were with him, to be seized and put in chains. He then also found means to entice the king into his power, bound him in chains, took him to Duin and there confined him in a dark dungeon, where he remained for a whole year, scantily fed, and even without a bed upon which to repose. After one year he was returned to Duin, Yussuf assembled his troops, took the king and advanced against the castle of Erunjag, where the wives and sons of many Armenian chiefs had taken refuge. All his attempts to take the castle were ineffectual; which so irritated his revengeful mind, that

it caused him to exercise the most horrid barbarities on the unfortunate Sumpad. He first ordered him to be taken to a place where the Armenians, who were in the castle, could distinctly witness all that was going forward, and there to be scourged and tortured. He then caused him to be tortured hourly, with a view to make him deny Christ. But Sumpad remained firm, and after suffering all manner of torments, was at length relieved by death from the cruelty of Yussuf, who caused the body of his victim to be borne to Duin, and there exposed to his subjects on a cross, after having first cut off his head. Thus died, after 24 years of reign, Sumpad the king. Immediately afterwards the castle of Erunjag was taken, through treachery, and laid in ruin. After selecting the wives and sons of the chiefs, as also the most comely inhabitants of the city, caused the remainder to be put to death. A short time afterwards, Yussuf, placing Persian troops in all the cities and places of importance for the purpose of overawing the people, set out for Aderbeyjan, accompanied by a vast number of captives.

CHAPTER III.

ASHOD THE SECOND SURNAMED YERGAT OR IRON.

A. D. 914.

On the departure of Yussuf from Armenia, about the year 914, Ashod, the son of the deceased king, gathered a body of 600 men, all famed for extraordinary strength and bravery. With these he traversed the country, every where defeating the Persian troops left by Yussuf, and clearing the country of them. In a short time he became so powerful as to be feared by all the neighbouring powers and even by Yussuf himself.

The Armenians, grateful to Ashod for delivering them from Persian control, placed him on the throne with the title of Ashod the Second. Many of the chiefs, however, were inimical to his just claims, and refused to pay him allegiance. They were a restless discontented crew, perpetually creating disturbances by their quarrels amongst themselves.

The peasants, following the example of their chiefs, became inspired with the same love of disorder, and broke out into rebellion; some

of them, having killed their masters, took possession of their lands. Yussuf, being acquainted with the anarchy into which Armenia was sunk, collected troops and again marched into that unfortunate country. Towns and villages were destroyed by the soldiers, and many horrible barbarities committed against the inhabitants. Aged men and women were often tied together in pairs, and then together cut in pieces. Pregnant women were frequently ripped open, and their unborn babes wantonly thrown into the air, accompanied by shouts of triumph from the inhuman soldiery. Infants, sucking at the breast, were torn from the arms of their distracted mothers, and their brains dashed out on the ground.

The motives, which impelled Yussuf to countenance these barbarities, were of a religious nature: his desire was to compel the Armenians to renounce christianity. The Armenians, however, persistently resisted all his attempts, and suffered death rather than give up their religion.

While this desolation was going on, the neighbouring nations made inroads into Armenia, destroying all the frontier provinces. The chiefs, instead of uniting against their enemies, still maintained their feuds, and what territory was left untouched by Yussuf and the other invaders, they brought to ruin.

Agriculture being quite abandoned, the consequence was a sore and dreadful famine; the want of food was so bitterly felt, that villages, towns and cities, were attacked merely for the sake of devouring the slain. Notwithstanding this, hundreds absolutely died of starvation, and it is even related that some individuals were put to death for no other purpose, than to be eaten by men, who were driven to this madness by excess of hunger.

About the year 919, the Emperor Constantine Porphyrogenitus, having heard of these dreadful events, invited the pontiff Johannes and the king Ashod to visit Constantinople, for the purpose of conferring as to the best means of restoring order in Armenia. Something prevented Johannes from accepting the invitation; Ashod, however, went to Constantinople, where he was received by the Emperor, with all the honour and respect due to a king. The chiefs who composed his suite, were also honoured according to their respective ranks. After a short time Ashod received from the Emperor a body of Greek troops, and he forthwith returned to Armenia. In all the places through which he passed, he was hailed with acclamations of joy. One city alone, Goghph, showed hostility, but was speedily taken and delivered up to the spoliation of the

soldiers. This city originally belonged to Ashod the General, a cousin of the king, who was then a captive in the hands of Yussuf in Aderbeyjan. The inhabitants of Gogh-p, making their escape to other villages and towns which owned the jurisdiction of the captive General, endeavoured to make head against the Grecian troops. They were speedily dispossessed of all their places, and their several properties confiscated. After these little disturbances were put down, Ashod dismissed the Greek troops, and fixed the seat of his government at Erazkavors.

Yussuf, seeing that Ashod had succeeded in establishing himself on the throne, produced a pretender to the crown in the person of Ashod the General, whom he released and caused to be proclaimed king. The General on his arrival in Armenia, discovering how the city of Gogh-p and his other possessions were treated by the king, declared war against him. After many encounters with varying results on both sides, they were reconciled through the offices of Johannes the pontiff.

During this war, Vassag the Gunthunian, chief of the Kukark, observing the differences that existed in the kingdom, declared himself independent. Ashod, as soon as he had concluded a peace with his cousin, marched against the rebel. Vassag, terrified,

shut himself up in the fortress of Shamshul-dé. The king finding the place too strong, and without hope of taking it, spread his troops in small parties over the neighbouring land, in order that they might more easily provide themselves with provisions; while he, accompanied by 250 men, proceeded to the fortress of Askouret, and there halted.

Vassag, being informed of all this, came suddenly with 4,000 men, and laid siege to Askouret. Ashod, the king, perceiving his danger, assembled his small party, and after encouraging them, attacked the besiegers. The consequence of their sudden assault was such, that many of Vassag's men were killed, and the others threw down their arms and surrendered. Half of the prisoners being infidels, they had their noses and ears cut off. The others, being christians, were stripped and then released. Vassag was taken prisoner, but in compliance with his most earnest entreaty for forgiveness, was pardoned and reestablished in his office of chief of the Kukark.

Meanwhile the General Ashod, revoked his original agreement to a reconciliation with his cousin, and forcibly took possession of all the towns and villages round the city of Vagharshabad. The king being informed, hastily marched against the rebel General, arrived unexpectedly, and attacked him with

such vigour, that all his opponents were put to flight, and Ashod himself was compelled to flee and took refuge in the city of Duin. Johannes the pontiff shortly afterwards again effected a reconciliation between the two cousins.

About the year 922, king Ashod married Sevata, the daughter of Isaac, prince of the Kartmans. On this occasion Yussuf, who meditated to revolt against the Caliph, wishing to obtain the assistance of Ashod in his projects, sought to enlist his good opinion by sending him a splendid crown and magnificent royal robes, as also a body of cavalry to be kept by him as his own troops.

Ashod the General, restless and envious, again broke out into rebellion against the king, who, on the first news, without delay marched against him. He attacked the city of Duin where Ashod had taken refuge, but was repulsed by the citizens. Johannes the pontiff, then interceded, and peace was once more restored between them.

Ashod was then obliged to set out for the country of Udi, where Moses the governor, a warlike and able man, had revolted against him, and had induced the inhabitants to join his standard in invading Armenia. The king, accompanied by Isaac his father-in-law, tried by diplomacy to bring the rebels to obedience; but finding all in vain, he divided

his army into two detachments, and by a rapid march, took Moses by surprise under cover of night. The rebel troops, struck with consternation, offered but slight resistance and took to flight. Their leader with difficulty made his escape to the country of the Sisagans, and from there shortly afterwards went to the country of the Zanark, where he succeeded in procuring a large body of troops, with whom he again advanced against the king Ashod. Ashod, however, with that promptitude which characterized all his enterprises, hastened to meet Moses. A battle ensued, in which the king having singled out the rebel chief from the midst of his troops, rushed impetuously upon him, and, with a blow of his sabre, clove his iron helmet in twain and inflicted a deep wound on his head. The bravery of the king so much terrified his foes, that they all sought safety in flight. Moses was taken wounded and had his eyes burnt out with a hot iron. Order was restored in Udi, and a man named Amram, appointed governor; he was a man of gigantic strength and was surnamed Zulig, or "the little bull,,". The king then returned to the province of Shirag.

But while Ashod was engaged in this expedition, his brother Abas, conspired with his father-in-law, Kurken, the prince of Apkhazes, to take away his life. On the

king's return from Shirag to Erazkavors his capital, they hired a band of ruffians and proceeded to the city to execute their design. Ashod, however, being warned of his danger and having no means to oppose them, secretly withdrew, with his family and the son of his rebel brother Abas, to the country of Udi. Here he collected troops and marched to Apkhazes, the country of Kurken, which he ravaged and almost ruined.

On the other hand the conspirators proceeding to the palace and not finding the king, were seized with shame and fury. They plundered all the property belonging to the king, which they could find, and then proceeded to ravage the country. Ashod appeared against them and several battles ensued. In the end they were reconciled with each other, through the mediation of Vassag the Sunian. Some time afterwards Ashod detected this same Vassag in an act of treachery against himself and caused him to be put in chains and confined in a fortress. Isaac, the father-in-law of the king, being a particular friend of Vassag, was highly incensed. An enmity broke out between them, and both flew to arms. Nevertheless peace was restored through the interference of the Chiefs.

Immediately after, Kurken, prince of Apkhazes, who still cherished a hatred against

the king, and regarded Adernerseh, the king of the Georgians, with no better feeling, broke out into rebellion against these two princes. Ashod and Adernerseh joined their forces and attacked the rebel, who was supported by Apas, the brother of the king and General. Victory declared itself for the two kings, and the rebels were routed with great slaughter, and obliged to sue for pardon.

While Ashod was engaged in setting this disturbance, another faction broke out fomented by his father-in-law Isaac. This prince secretly gathered a body of 8000 men, and with them advanced into the country of Udi, reducing every thing to a state of desolation. Then Isaac marched to the country of Kukark, and took possession of the fortress of Gayan, where he released Vassag, who was confined there by the king, together with the wives of some of the rebellious chiefs. He then advanced to another fort, which he reduced and put all the garrison to the sword. Then destroying the corn in the fields, and devastating the country, he retired to the mountainous districts of the Kukarks.

The king, thunderstruck at this intelligence, hastily selected 300 of his bravest troops, and accompanied by a bishop and a few priests, on being informed where Isaac and his men lay, proceeded towards him. Having ascended a hill, near which Isaac

was encamped, Ashod permitted his troops to take a little rest, and sent the bishop to the rebel to exhort him to make peace and restore the two castles he had taken, together with the spoil he had collected. Isaac detained the bishop, saying: "I will answer his message in person with my sword,." Then he advanced and surrounded the hill on which the king had taken up his position. The king, at the head of 200 men only, the others being exhausted by fatigue, descended the hill and attacked Isaac. His exertions were crowned with the most complete success. It is said that so great was the carnage, that only two men, out of the whole body, escaped with life. These were Isaac and his son Gregory, who were taken prisoners, and brought into the presence of the king; they had their eyes plucked out and were left free to go where they choose. The province of Isaac was subjugated, and thenceforward governed as one of the possessions of the king.

Ashod then returned to Duin, where shortly after, taking a small detachment with him, he set out for Udi upon an excursion of pleasure. But, on the journey, he was informed that Amram Zulik, whom he had appointed governor of the country, had revolted and allured the chiefs of the country to espouse his cause. Ashod immediately proceeded to the king of the Egerians, who

was in alliance with him, and being furnished by this monarch with Egerian cavalry, he entered Udi. Amram was encamped in a thick forest near the river Gur, an unfavourable position for the evolutions of Ashod's troops. A fortress, however, was found near at hand, which happily was unoccupied; the passages of this also were extremely narrow and easy to defend. Here the royal troops sought repose.

Amram, being informed of the king's retreat, hastened to surround it. By this action the people within were unable to procure any kind of provisions, not even water, the fortress being on an acclivity. The troops of Ashod giving way to despair, entered into communication with the enemy, and engaged to bind and deliver up the king, provided they were permitted to leave the country unmolested. Ashod, becoming acquainted with his danger, in the middle of the night mounted a very swift horse, and going through the narrow passages of the fort, darted into the midst of the enemy's cavalry, and thus made his escape, killing all who opposed him. Amram enraged, entered the fort, and after plundering those whom he found there, he permitted them to depart to their country.

Ashod then took refuge in the castle of Gakavakar, from whence gathering a body

of 100 men he sought shelter in the isle of Sevan. One of his most attached chiefs, named George, of the tribe of Marzbedunians, at the head of twenty men, traversed the country and endeavoured to recruit the forces of his master, but met with very little success. The greater part of the chiefs, distrustful of each other, remained shut up in their strongholds, studying their own private interests, rather than those of their king and country.

About this time Gagik assumed independent power over the country of Vasburagan. He built a splendid city on the island of Aghthamar situated in the sea of Puznunes.

Now Yussuf learning that Ashod had retired to the isle of Sevan, sent a chief, named Nusir, to reduce the whole nation and to capture Ashod the king. Nusir proceeded to Duin and imprisoned several people; he endeavoured also to seize the pontiff Johannes, but the latter apprehensive of his safety, took refuge in an other place. Shortly after Nusir was recalled by Yussuf, and on his departure from Armenia, he left a chief named Bishr to succeed him.

Bishr being informed of the situation of king Ashod in the island of Sevan, selected from his army 1,000 powerful men, and pushed forward to attempt the capture of

the island and king. He desolated all the country over which he passed. He was met by George the Marzbedunian, who at the head of twenty men, attacked the spoilers. The little band, in their devotion to their king and to their country, rushed to the assault with as much skill as courage, and killed a great number of the enemy, compelling the rest to flee.

Bishr, exasperated at his defeat, gathered a large number of troops, and went in pursuit of George the Marzbedunian. Being unable to discover his retreat, he marched toward the island of Sevan to take the king. On arriving at the sea-shore, he pitched his camp within sight of the island.

Ashod undaunted, prepared ten vessels, in each of which he placed seven archers, all so extremely skilful with the bow, that their arrows never missed. These vessels were directed to anchor along the shore and gall the enemy with continual discharges of arrows. When these archers began to discharge their arrows, terror seized upon the enemy; for, each arrow was guided with such precision, that it never missed killing or wounding the object against whom it was aimed. At length the enemy seeing that each moment added to their loss, fled, leaving their camp at the mercy of the victors.

Bishr enraged at this failure of his expedition, marched against the fortress of Kegha, on which he determined to wreak his vengeance. But George the Marzbedunian was there with his few followers; he therefore sallied out and made a gallant charge upon Bishr's troops, marking his progress by heaps of slain. Bishr had his horse's legs broken; he, however, with difficulty effected his escape, followed by his troops. But George's followers also were so much reduced, that they were obliged to discontinue their exertions. Upon which the inhabitants of Kegha and other fortresses, being afraid of Bishr's future operations, left them and took refuge in other places. Bishr on hearing this, took possession of them.

Shortly after these events, Nusir returned again to Armenia, and took up his residence in the city of Duin. He thenceforward governed the Armenians in peace, desisting from all persecution. Ashod the king died shortly after, having observed with satisfaction the peaceful state of Armenia. He reigned fourteen and a half years.

CHAPTER IV.

THE REIGN OF APAS.

A. D. 928.

In the year 928, Apas succeeded his brother Ashod Yergath, on the throne of Armenia. He fixed the seat of his government at Kars, in Little Vanant, and shortly after he made a tour through the whole of his dominions, and with the assistance of the renowned George Marzbedunian, cleared the country of all the hordes of depredators, which had hitherto infested it. The kingdom now assumed a new aspect, every thing appearing to enjoy rest and peace. Many of the self-exiled Armenians, both clergy and laity, who lived retired mostly in the country of the Egerians, having heard that order was once more established in their country, returned to their own homes.

At this epoch, A. D. 935, some of the chiefs, belonging to Grecian Armenia, became greatly celebrated. Among these we particularly notice Johan, Kurken and his brother Theophilus. The former, in consequence of his valour, was appointed General of the eastern division of the Greek army, and in

that situation performed such services, as procured a renown equal to that of Belisarius and Nierses. Theophilus held the important office of governor of the Chaldies. The grandson of Theophilus was the Emperor Johannes Chimishkik (Zimisces).

In the year 936 Gagik, the Ardzrunian, king of Vasburagan, died, after a reign of twenty nine years. He was succeeded in the government of Vasburagan, by his son Ashod, surnamed Derenik after his grandfather. Ashod shortly after, at the instigation of certain calumniators, removed his father's old General, Abulkharib the Havnunian, a warlike and skilful man, from his office, and appointed one Serkis in his room. Abulkharib irritated at this slight, raised against Ashod the powerful prince of the province of Hier and Zarawant, who after devastating the province of Antzevatgies, took Ashod Derenik prisoner and carried him to Hier, where he caused him to be incarcerated. When the prince had occasion to make excursions into the country on pleasure or business, he caused the unfortunate Ashod to accompany him, for the purpose of exposing him to the taunts and insults of his servants.

The Armenian clergy to punish Abulkharib, issued an anathema against him, which so much affected him, that he determined to

liberate the captive. He secretly sent a message to Ashod, directing him, the first time that he should be taken from his prison to afford sport to the people of Hier, to make off with all speed to the sea side, where he would be in readiness to assist him. Accordingly on a certain day, Ashod, after suffering all manner of ill treatment, he suddenly put spurs to his horse, and made for that part where Abulkharib awaited him. The people immediately pursued him, but Abulkharib and his followers coming between them and the fugitive, beat them back and drove them to the city, where they shut the gates against him; Abulkharib then by an effort of wonderful strength, struck his sword deep into the wood-work of the gate, and returned to secure the retreat of Ashod. They proceeded to Vasburagan, where Ashod again ascended the throne, and Abulkharib was raised to high office in the state. Ashod Derenik died, after having reigned fourteen years, and was succeeded by his youngest brother Abusahl Hamazasb.

About the year 943, Apas, the king of Armenia, erected a splendid church in Kars. On the occasion of its consacration, Ber, king of the Apkhazes, who was in enmity with Apas, marched to Armenia at the head of a large body of troops, and encamped on the banks of the river Gur. He sent a message

to Apas, saying, that he was going to consecrate the newly built church himself. Apas irritated, assembled his followers, and accompanied by George the Marzbedunian, set forward, determined to chastise Ber. He halted that night on the opposite bank of the river, near which Ber was encamped. The next morning at the dawn of day, George, with a few of selected men, crossed the river and attacked the enemy. In the mean time Apas' men also, tormented them with showers of arrows; so that at length Ber was obliged to retreat.

Ber, vexed at this defeat, rallied his troops in the course of that day, and on the following crossed the river and took the Armenian camp by surprise. The greatest confusion prevailed at first, but at length, through the courage of Apas, they were inspired by a prospect of victory, and finally the assailants were put to flight, suffering great slaughter. Ber was taken and brought in fetters to the newly built church, where he had his eyes plucked out. News of this event reaching Apkhazes, the people were plunged into an agony of grief. They sent great gifts by their chiefs, whom they deputed to make a treaty of peace, which was successful, and they also obtained liberation of their eyeless prince.

Apas, the king, having attained an ad-

vanced age, died, after swaying the sceptre twenty four years. He left two sons, Ashod and Mushegh.

CHAPTER V.

ASHOD THE THIRD AND SUMPAD THE SECOND.

A. D. 951.

Ashod, surnamed the Charitable, ascended the throne of Armenia in the year 951. He collected 2000 men, all of undaunted courage, and cleared the country from the marauders, who had begun to make incursions in the kingdom. Having thus tranquillized the country, he increased his army to 80,000 men, and appointed Gore, the son of the famous George, General. Ashod with this force achieved many great exploits, and became the terror of the foes, and the glory of the friends of his country.

At the expiration of nine years after his accession to the crown, the Armenian chiefs viewing with admiration the valour, prudence, and piety of their king, invited the king and pontiff of the Aghuans into Armenia, and assembling all the nobles of the kingdom, with Ananias their Pontiff, in the city of Aui, there solemnly crowned Ashod

their king; this ceremony from the various factions that had divided the country, not having hitherto been performed. Mushegh, the brother of the king, had contrived sometime before to procure adherents from amongst the chiefs, and assumed royal authority in Kars; but on all occasions where they met, he showed the greatest obedience to his brother, and assisted him when required. Ashod did not like to oppose the wishes of Mushegh with regard to his assumption of independent power.

During the reign of this monarch, David chief of the Daics, in the divison of the Greeks, became greatly celebrated for his valour and good conduct, and was much in favour with the Emperor, who conferred upon him the government of that country.

In the year 962, Armenia was invaded by the Saracens, under the command of a chief named Hamdun, who had rebelled from the Caliph. Hamdun was defeated and killed in a battle fought shortly after his invasion, and the Caliph, on being informed of it, was so pleased with Ashod, that he sent him magnificent presents, among which was a double crown.

Ashod much improved his kingdom; he built the inner castle of the city of Ani, and fortified all the places of importance he possessed. He derives his greatest fame, however,

from his private virtues. Having built a number of hospitals, infirmaries, and alms-houses, he made it a point to visit them frequently; here he indulged in the greatest familiarity with the poorest; and even, it is said, often invited the sick, leprous, and maimed, to sit and eat with him at his own table. So unbounded was he in his donations to the poor, that on his death not a single piece of money was found in his treasury. Hence he was surnamed the charitable. After the twenty-sixth year of his reign, Ashod the charitable died A. D. 977. Not long after, Abusahl, king of Vasburagan, also died, and was succeeded by his eldest son Ashod.

Ashod left three sons; Sumpad, Gagik, and Kurken. Sumpad being the eldest, on the decease of Ashod his father, succeeded him on the throne of Armenia, by the title of Sumpad the Second. On the same day his father died, he was crowned in the city of Ani. The country being thrown into a little confusion by the change of its ruler, Sumpad proceeded to tranquillize it. He became exceedingly powerful, and was honoured with the title of Conqueror and King of kings.

In the year of our Lord 979, this monarch set about fortifying the city of Ani. He first surrounded it with a wall of exceeding great height and thickness, on which he raised lofty towers for the station of its defenders.

He then caused a trench of amazing depth and breadth to be dug outside, so as to encompass all the city and works, the whole being faced with stone and bricks. This was a work of such magnitude that it took him eight years to finish it. In the city of Ani he built such a number of churches, that, added to what were there before his accession, they amounted on the whole to the surprising number of 1001. This circumstance gave rise to a curious practice in use with the common people of Armenia, who, on making a solemn assertion, would swear by the 1001 churches of Ani. Sumpad caused the foundation of a very large church to be laid in the city by the architect Tiridates; in the year 989; but was prevented finishing it by the hand of death.

About the year 984 Mushegh, king of Kars and uncle of king Sumpad, died, and was succeeded in his authority by his son Apas. Previous to his accession to the throne, Apas bore the character of an ignorant and idle youth; but on his assuming the reins of his government, he changed and displayed such a talent that all were astonished. He instituted schools for the instruction of the poor, and devoted a considerable time to the detection and reform of abuses in his kingdom.

At this time Vasburagan was invaded by Abuthelb, chief of Koghthen, at the head of a

large force. Ashod the Ardzrunian, who then held the throne of Vasburagan, sent against them the general Abulkharib, nephew of the celebrated general of the same name. Abulkharib advancing to the province of Jhuash, pitched his camp in the place called Paguiar. But suddenly, being surrounded by the army of Abuthelb, he succeeded in conducting his men into a fortress, not far distant from his camp, and there prepared for defence.

The enemy, however, plundered all they found in the deserted camp; then approaching the fortress, sent a message to the Vasburagians, declaring upon oath, not to injure them, provided all gave up their arms and came out. This being done, the besiegers violating their oath, rushed upon their defenceless victims, and massacred them. Abulkharib and two other chiefs, were spared, and afterwards released.

Ashod the king, after swaying the sceptre of Vasburagan fourteen years, died. As he had no sons, the royal authority was exercised by his two brothers, Kurken, governor of the Antzevatzie, and Sennacherib, governor of the Rushdunians.

In the meantime Sumpad king of Armenia, A. D. 989, elated by the prosperity which of late enjoyed, became vain and arrogant, and disregarding all decency, and the regulations of the church, publicly espoused his

own niece. At her death, which happened only a short time afterward, the king fell ill, and quickly followed her.

CHAPTER VI.

GAGIK THE FIRST.

A. D. 989.

The successor of the deceased Sumpad, was Gagik the First, his brother. This prince was far wiser and a greater lover of peace than many of his predecessors. He was, however, by no means deficient in courage; he expelled several usurpers, who had by force taken possession of certain castles and cities, at the latter part of the reign of the late monarch. He was also a good supporter of the church. It was at this period that the pontifical government of the Armenians was fixed in Ani, the reigning Pontiff making it his residence A. D. 992.

During the reign of this Monarch, the Emperor Basilius, having seized a great number of the Armenians situated in his division, transported them to the country of the Bulgarians. The Armenians, united with the Bulgarians, appointed their general one Samuel and revolted. Hereupon a war ensued

in which the Greeks were defeated and driven out from the country. Samuel then assumed sovereign authority over the Bulgarians. The Emperor then entered into negotiations of peace, to which Samuel agreed, on condition that the former bestowed upon him his sister in marriage. The Emperor consented, but in room of his sister sent a servant maid, accompanied by the metropolitan of Sebastia. Samuel, having perceived the cheat, burnt the metropolitan alive. The Emperor then marched in person to Bulgaria; Samuel fought and defeated him. He, however, rallied his army, and in a second encounter Samuel was killed. Another leader was appointed, and the Emperor again was defeated.

In the year 996, David, chief of Daics, who was appointed governor of that country by the Emperor, seeing that foreigners had usurped the government of Manazguerd, marched against them and drove them out of the country. These foreigners having hired troops from the Medes, Persians and the people of Khorasan, amounting to 100,000 men, again entered Manazguerd. David, on hearing this, asked assistance from Gagik and Kurken, kings of Armenia and Georgia, each of whom sent him an army of 6,000 men, and forming an army of 20,000 men, marched against the invaders. Notwithstanding their number, after a well contend-

ed battle, they were defeated with great slaughter and driven out.

The fame of the brave general being spread abroad, David was greatly esteemed by the neighbouring nations. But the envy and jealousy of the chiefs of the country of Daics being excited, they put an end to his life by poisoning him.

Some time after, A. D. 1003, died also Kurken the Ardzrunian the governor of Antzevatzies, and his brother Sennacherib reigned alone in Vasburagan.

In the year 1019 died also Gagik, king of Armenia, in ripe old age, after a prosperous reign of thirty years.

CHAPTER VII.

JOHANNES SUMPAD.

A. D. 1020.

At the death of Gagik, his eldest son Johannes, surnamed Sumpad, succeeded on the throne of Armenia. He was of an indolent habit of body, increased by his excessive corpulence, which prevented his ever engaging in military exploits. His brother Ashod was exactly opposite in disposition to the king. He possessed great talent for command,

and a courage which feared no opposition. He therefore despising the quiet nature of the king's character, openly aspired to the crown. This coming to the knowledge of Gorghie, the Georgian king, he sent an ambassador to Johannes, together with a royal crown, and thus recognised his right to the kingdom. Hereupon Ashod flew to arms; but the majority of the people aided the king, and an army of 40,000 infantry and 20,000 cavalry being formed, Ashod fled to Vasburagan.

Sennacherib, the king of that country, furnished him with a large army, and he entering again Armenia, pitched his camp near Ani. Johannes being encouraged by the Georgian ambassador, gave battle to Ashod. The ambassador, however, having challenged Ashod to single combat, was literally divided in two by a terrific stroke given by Ashod on his head. The king's army was defeated and pursued to the river Akhurian. Ani now was besieged by Ashod; but through the mediation of the king of Georgia, Peter the Pontiff, and other people, a reconciliation was effected, and established on oath, that Johannes should continue to reign, and Ashod should act as his lieutenant.

Nevertheless Ashod, being always tormented by the desire of reigning, determined to murder his brother. He therefore caused a

trap to be formed in his bed-chamber, and then taking to his bed, sent to inform Johannes that he was sick even to death. The affectionate Johannes immediately set off to visit him; but no sooner had advanced to the bed on which Ashod lay, than the floor gave way, and he was precipitated into the trap. He begged for his life, but it would have gone hard with him, if Abirad, a powerful chief, had not drawn him out of the trap and placed him again on the throne. Abirad however, fearing the machinations of Ashod, fled to Duin, which was governed by the Caliph's deputy Abusvar; but soon after he was killed there.

The ill conduct of Ashod served to estrange most of the Armenian chiefs from him. Ashod finding his enemies daily becoming more numerous, retired to Constantinople, where he succeeded to obtain from the Emperor Basilius a supply of Greek troops, with which he returned to Armenia. He subdued the chiefs, cleared the country of all depredators and ruled it in his capacity of lieutenant.

It was about this period, A. D. 1021, that the Scythians made an invasion into Media, from which they marched to Vasburagan. Sennacherib the king, sent against them his troops with his general Shabuh. The Scythians had a peculiar way of fighting;

they always avoided a close combat, but keeping at a distance they had always a decided advantage, by throwing their arrows with such precision and quick succession, that few could withstand them. Shabuh observing this, instantly met them; the Scythians surprised at such unexpected assault, fled and evacuated the country.

This invasion of barbarian people being predicted by St. Nierses, Sennacherib began to think about it; he sent for the chiefs of the country and his own relations, and proposed to them to make over Vasburagan to the Emperor Basilius, and to solicit in its stead Sebastia with its dependencies.

All consenting, an ambassador was sent to Basilius and the contract was stipulated. Vasburagan, comprising 4000 villages, ten cities and seventy-two castles, was given to the Emperor. Sennacherib with his family, troops and one third of the inhabitants, amounting to about 400,000 souls, took possession of Sebastia in the year 1021, Armenian Era 470.

Shortly after, the Scythians, under their prince Tughril Beg, entered the province Nig, where they committed horrid devastations, burning the churches and forcing the inhabitants to deny their faith. On their advancing farther into Armenia, they were attacked by Vassag the General of the Arme-

nians, who defeated them. Tughril Beg then marched into Persia, and subjugating the country took possession of the throne, and reigned under the title of Sultan.

About the year 1022, Johannes the Armenian king, being apprehensive of a hostile visit from the Scythians, sent Peter the Pontiff to the Emperor Basilius, to propose, that if he would protect Armenia from these terrible foes, he would engage to deliver to the Greeks, at his death, the city of Ani with its province. The Emperor consented and received from the Pontiff a promise in writing.

In the year 1026, Sennacherib died, and David his eldest son succeeded to the throne. About the year 1028, Constantine, the brother of Basilius who had succeeded him, having fallen sick, desired to see an Armenian priest. One Guiragos, a priest, was brought to him when drawing from his bosom the paper formerly given by Johannes, the Armenian king, to Basilius, for the delivering of Ani, delivered it to the priest conjuring him to take it back to Johannes, and to declare it to him, saying, that he would never consent to take advantage of the distress of that monarch. The priest took the paper but did not act according to his instructions, until the year 1034, when Michael became Emperor. To this Guiragos gave the paper, receiving from him many gifts instead. The Emperor overjoyed, waited for the death of Johannes.

In the following year, 1029, died Apas the king of Kars, and was succeeded by his son Gagik.

In the year 1038, an event took place in Vasburagan. The Persians had taken the city of Pergry. The Greek governor of Vasburagan attacked the city, took possession of it, and imprisoned the Persian governor Khudrik. On news having reached Persia, a large force advanced, the city was again attacked and taken, and Khudrik was liberated. An Armenian chief then collected a few troops, and suddenly entering the city, killed a great number of the infidels. A few of them, however, with Khudrik, made their escape to the citadel, where they suffered horrible privations, being scantily provided with provisions, and having no means of procuring water. The Greeks and the Armenians knowing this, gave themselves up to indulgence and pleasure. The Persian chiefs being informed of the capture of Pergry, marched with secrecy and haste, took the city by surprise, killing all the Armenians and Greeks that fell into their hands. Khudrik and his companions were then relieved, from their confinement; but so wild was the former in his rage, that having caught a number of Christians, he caused them to be butchered in a trench made for the purpose, until their blood filled it, when he satisfied his revenge

by bathing in it. The following year, however, the Greeks again captured Pergry.

In the year 1030 died Johannes, king of Armenia, after a reign of twenty years. Shortly after died also his brother Ashod. Two years before, David the Ardžrunian, king of Sebastia, died, and as he had no male children, he was succeeded by his brother Adom, assisted in the government by his youngest brother Abusahl.

CHAPTER VIII.

GAGIK THE SECOND AND THE LAST OF THE PAGRADUNIAN KINGS.

A. D. 1039.

After the death of the late king, there was an interregnum of two years. One of the chiefs, named Vest Sarkis, prince of the Sunies, and of some influence in the nation, aspired to the crown. All was in agitation about the validity of his pretensions, when the Emperor Michael, A. D. 1040, being apprized of the death of Johannes, sent an ambassador and demanded Ani and its province, according to the stipulation made by the late monarch. The Armenians refused to acknowledge the justice of the claim, upon

which the Greeks invaded the country, and aided by Sarkis, made horrid devastations. When they arrived in the province of Shirag, the Armenian chiefs assembled together and appointed the old Vahram General to lead them against the Greeks. Vahram selected a body of 30,000 infantry and 20,000 cavalry, and dividing them into three divisions, marched against the Greeks, and gave them battle. The invaders were routed with great slaughter, and the effusion of blood was so great, that the waters of the river Akhurian, near which the battle was fought, were dyed completely red. Many of the fugitives were drowned, others escaping to desert places, perished through want, the remainder implored mercy and were spared. On news reaching Constantinople, the Greeks determined to take the most signal vengeance on the Armenians; but they were obliged to suspend their design by some civil commotion that broke out amongst them.

In the mean time Sarkis, aspiring to the crown of Armenia, caused himself to be recognised king of Armenia, and fixed himself in the city of Ani. Vahram then gathering the chiefs, and also Peter the Pontiff, to an assembly, it was agreed to call young Gagik, the late king's nephew, to the throne. Hereupon he was invited into the city of Ani, and in his sixteenth year, he was crown-

ed king of Armenia, in the year 1042. This prince, although of so immature an age, was, it may be said, ripe in wisdom. He was well skilled in the sciences, in the greek literature and in the Holy Scriptures. In person he was of a commanding height and pleasing countenance, in natural endowments quick and penetrating, and in habits abstemious, persevering, and prudent. According to contemporary writers, he shone as the only precious stone his kingdom contained. The Almighty, however, had decreed the speedy destruction of the kingdom of Armenia.

Vest Sarkis seeing Gagik firmly established on the throne, gathered his adherents, and retired to the citadel of Ani. The king being informed of this, went alone to him and persuaded him to evacuate the place. Sarkis then retired to the castle of Surmary; but soon he commenced making depredations. The king being informed, took a few resolute men and set out against Sarkis; he took him prisoner and threw into prison. But on his expressing contrition for what he had done, Gagik released him and even made him his friend. Gagik's attention was now all turned to the regulation and reform of his kingdom.

Shortly after Armenia was invaded by a numerous horde of Scythians. Gagik im-

mediately assembled an army of 16,000 men and marched against them. He encamped near the banks of the river Hurastan, on the opposite side of which lay the enemy. Gagik caused 6,000 men to hide in ambush, then with the remainder pretended to flee. The Scythians, supposing that the Armenians were afraid and had fled, crossed the river and pursued them. Suddenly the pursuers were assailed by those who were in ambush, and at the same moment Gagik with the main body turned and charged upon them. The most horrible slaughter ensued; multitudes were drowned in the attempt to cross the river, and a few made their escape to Gordjaik. Here they received reinforcements, and after a little rest invaded Vasburagan.

They were opposed by a very powerful man, named Lion Khatchig, at the head of seventy men. This Khatchig had a son whom he tenderly loved; on his setting out to meet the invaders he insisted upon his son's remaining at home. But Ishkhanig, the son, unable to endure the anxiety he felt about the safety of his father, shortly after set out to join him. He arrived just at the moment when his father was engaged in a warm struggle, and giving way to the ardour of his youth, rushed into the thickest of the fight. Unfortunately he was slain in presence of Khatchig,

who giving way to his grief, became insensible to every thing but the bloody corpse of his son; the weapon fell from his hand and he was immediately killed by a host of swords. Khatchig's men fled, and the enemy despoiled the province.

Khatchig, however, had two sons, who, at this period were in Constantinople. They having heard the tragical end of their father and brother, obtained 5,000 men from the Emperor and returned to their country to revenge their deaths. Being informed that the Scythians were in the province of Hier, they, without delay, advanced thither, and found them already prepared to receive them. The two brothers called aloud and demanded the murderers of their father; upon which two Scythians of gigantic stature presented themselves. A single combat was engaged in; but the conflict was short between simple courage and valour inspired by filial and fraternal piety. The two Scythians perished at the same moment; then their troops were charged, and the barbarians, after a loss of 3000 men, took to flight. The two brothers then returned to their country.

CHAPTER IX.

THE EXILE OF GAGIK FROM HIS KINGDOM.

A. D. 1043.

Now Gagik, by a prudent management of the revenues of his kingdom, and a just administration of the government, became exceedingly powerful and popular. Monomachus, who had succeeded Michael the Fifth in the imperial throne at Constantinople, renewed his claims to the city of Ani. He sent several times messengers on this object, but Gagik was inflexible in his determination to retain his capital.

Monomachus then sent to Armenia a large force; but it was defeated and driven out from the country. A new army was sent again, but with the same result. Then the Emperor wrote to Abusvar the infidel governor of Duin, soliciting him to ravage Armenia. Gagik, however, gained Abusvar to his interests.

The king then looking about him, suspected that Vest Sarkis was the instigator of these continual aggressions of the Greeks, and seizing him was about to put him to death. But the traitor found means to declare

himself innocent, and to throw the blame upon others. Thus enmity was created between the king and other chiefs, whom Vest Sarkis continually instigated against their master, endeavouring to make him an object of hatred.

An opposition to the king now being formed by Sarkis and several of the chiefs, they wrote to the Emperor how he might succeed in his project. Upon which the Emperor invited Gagik to visit him at Constantinople. Gagik was unwillingly to accede to the Emperor's wish, and principally because some of the chiefs, who were attached to him, advised him on no account to quit the country. Nevertheless being pressed continually by the Emperor and also assured on oath, that no harm was intended him; being urged also by the chiefs of the faction, who solemnly swore before the Pontiff not to permit the Greeks to take Ani; fearing that they would rebel if he did not comply with their request, at length determined to go to Constantinople. He made over the city to the particular care of the Pontiff, appointing one Abirad, his favourite, as governor, and placing under his charge the Armenian army. He gave his palace in charge to Vest Sarkis, and then accompanied by a few troops and the most devoted of his friends, set out on his journey. On his approach to

Constantinople the nobles of the city came out to receive him in great pomp; he was conducted with great respect to the Emperor who received him with every honour.

After a few days residence at Constantinople, the Emperor put to him the old question about the city of Ani, offering, if Gagik would consent to give it up, to place in his possession the city of Melitene in Armenia Minor, with the province in which it stood. Gagik refused, upon which the Emperor violating all faith, placed him in confinement on an island.

When the news of this reached Armenia, the chiefs divided into two factions; when at length that of Vest Sarkis prevailing, they wrote to the Emperor, and sending him the keys of the city, gave it to him with all its provinces. The Emperor then drew out Gagik from his confinement, and showing him the letter of the chiefs, the unfortunate king was at last obliged to consent. Monomachus gave him instead of Ani, the city of Bizu and other lands on the frontiers of Capadocia, together with a magnificent palace in Constantinople, and a pension from the Greek Government. This happened in the year 1046.

Thus was the kingdom of Armenia completely destroyed, nothing more of it remaining in the possession of its exiled sovereign,

who, consumed by care, mourned over the downfall of his nation and his house.

On the exile of Gagik, Abusvar, the infidel governor of Duin, began to persecute the Armenians, compelling them to renounce their faith. Vahram, the old General, collecting a few Greek and Armenian troops, attacked the tyrant and drove him to the gates of Duin. Here a dreadful contest took place, in which Vahram, in his eightieth year was killed together with his son.

The Greeks now sent a governor to the city of Ani from Greece, named Camenas; they were determined to destroy the nation entirely.

CHAPTER X.

THE SLAUGHTER OF THE ARMENIANS BY
TUGHRIL, AND THE SEVERITY EXERCISED UPON
THEM BY THE GREEKS.

A. D. 1048.

During the first three years of the exile of Gagik, A.D. 1048, the troops of Tughril twice made incursions into Armenia. The first time to the number of 100,000 men, they desolated twenty-four provinces, as far as Passen. The second time their numbers a-

mounting to 200,000 men, they almost completed the ruin of that part of the country, carrying into captivity all the inhabitants.

In the year 1049, they made a third invasion, and besieged the city of Ardzen, the population of which amounted to 300,000 souls, and which contained 800 churches. Notwithstanding the resistance of the inhabitants, it was taken and 140,000 people were massacred; the remnant were carried into captivity, and the city was burned. Many other cities were treated in the same way; and though at this period there were in Armenia 60,000 Greek troops, under the command of Camenas, who dwelt in Ani, yet they did not take a single step to repel the invaders, preferring to see the Armenians slaughtered.

On their side the Greeks never lost an opportunity of annoying these unfortunate people, whom they hated and oppressed. The Persians, however, in one of their inroads, arriving at those parts where the Greeks resided, war was declared between the two nations; the Greeks advanced against the Persians, and in the beginning they were successful, but at the end they were defeated and dispersed.

The Persians then ravaged the country as far as Kars, where Gagik Apas ruled as king. His principal city was taken and destroyed,

the inhabitants mostly massacred, and those who escaped with life were led into captivity. Gagik with a few fled to the citadel, and on the departure of the enemy came out and began to repair the city.

During all these troubles the inhabitants of the Fourth Armenia, remained in a state of tranquillity. But soon Monomachus, who desired to extirpate the Armenians, sent his General Perus Catapan, with a large force. He came and collected all the Armenian chiefs, some threatening, others by treachery, and brought them to the Emperor Monomachus, who without seeing them, banished them to an island, being determined to destroy the Armenian nobles. This also was desired by the Greek chiefs, who longed to possess the lands which belonged to the persecuted Armenians. Nevertheless when the Empress Theodora succeeded Monomachus on the throne, the exiled Armenians were permitted to return to their country.

Tughril, A. D. 1053, having heard of the death of Monomachus, again marched to Armenia, took first the city of Pergry, and then proceeded to the regions of Passen, destroying numbers of places, and reducing to slavery thousands of the inhabitants.

Gagik Apas hearing of this new invasion, and having finished the repairs of his city Kars, gathered his chiefs and collecting a

few troops, advanced boldly against the infidels, being assisted by his General Thathul. The Armenians, however, were defeated, and Thathul taken prisoner. The son of the Persian prince, Arsuran, being wounded during the fight, Tughril, who regarded this young man with much affection, on seeing him exclaimed: "If the youth who has been wounded, lives, thou shalt be spared; but if he die, thou shalt be sacrificed to his memory!,, At this Thathul replied: "If the wound has been inflicted by my hand, the youth will surely die.,, The young man died, and Tughril caused Thathul immediately to be put to death. His right arm was cut off and sent to the father of the youth with a letter, in which he said, that the hand which had killed his son, belonged to a brave man, and it would no more strike another blow.

Tughril marched to the city of Manazguerd, in the province of Abahunies, and laid siege to it. One Basilius was the chief of the city, characterised for bravery and military skill. He was assisted in the defence of the city by a skilful Armenian priest, who by means of several artful inventions, rendered all the machines, which were used by the Persians against the walls, entirely useless. Tughril seeing this, gave orders to undermine the fortifications; but one of his soldiers to whom he had just before given cause of complaint,

shot an arrow into the city, to which was fastened a letter, containing the new designs of the Persian Monarch. A countermine was made by the citizens, and the Persian miners being taken, they were carried into the city and beheaded on the battlements.

Tughrilenraged, caused to be brought from the city of Paghesh a large wooden balista, of which the bulk was so huge, that it required 400 men to drag it. When Basilius saw the machine raised against the walls of the city, he offered a large reward to the man who should succeed in burning it. There was a very ingenious Gaul in the city, who stimulated by the offer of the governor, composed an inflammable mixture, and mounting a swift horse, proceeded to the Persian camp, holding extended in one of his hands a letter. He went directly to the spot where the balista stood, and while the guards fancied him a messenger sent from the city to the king, he took the opportunity and broke the bottles of the combustible matter over the engine, which soon was destroyed by the fire. In the confusion that prevailed, the Gaul escaped back to the city.

Tughril, after this catastrophe which befell his huge engine, began to despair of capturing Manazguer. Nevertheless he made a last effort to throw down the battlements of the walls, through other engines; but all was

useless. Besides the superintendent of his machines was made prisoner by two Armenian youths, and had his head cut off, which Basilius caused to be thrown into the presence of Tughril. Hereupon the Persian king raised the siege and marched to the city of Ardzgué, which after having plundered and massacred the inhabitants, he returned to Persia.

Armenia, after this, enjoyed no repose; the Scythians (Seldjuks), Persians and other nations, twice or thrice a year invading it, they destroyed all and massacred the defenceless inhabitants, plundering their properties.

CHAPTER XI.

THE CAPTURE OF ANI BY ALPHASLAN

A. D. 1062.

About the year 1062, Tughril died and was succeeded on the throne of Persia by his nephew Alphaslan. This monarch, in the second year of his reign, at the head of a large force marched to the country of the Aghuans, with whom having made a treaty of alliance, proceeded to Kukark, where he committed horrid devastations. Then he

marched to the province of Ararat in Armenia, and laid siege to Ani, which was governed for the Greeks by an Armenian named Pagarad, with the title of duke. Alphaslan having viewed the works, was a little daunted at their strength and extent; but finding a part of the wall in no very perfect state, he raised against it a powerful engine, by which a breach was made. But the breach being narrow, the citizens vaillantly defended it against the Persians, obliging them to retire. Hereupon Alphaslan raised the siege and began to move off.

In the midst of the assault Pagarad the governor fancying that the Persians had taken possession of the city, retired to the citadel. The citizens seeing that they were deserted by their governor, and thinking that the Persians were preparing for a second assault, raised most horrid outcries, and about 50,000 of them fled to the country by that side of the city opposite to where the Persians had encamped. Some of the Persians who had loitered there on their king's retreat, perceiving this, gave notice to Alphaslan, who countermanding the retreat of his troops, immediately returned to Ani. He entered the city, and gave orders to his men to slaughter all they found there. Human blood flowed in torrents, and so great was the carnage, that the streets were literally choked up with

dead bodies, and the waters of the river Akhurian became quite red from the quantity of bloody corpses that were thrown into it.

After the first fury of Alphaslan's cruelty was a little abated, he gave orders to seize the most wealthy of the citizens who had not been killed, and torture them to make them disclose where their treasures were concealed. Then he pillaged the churches and murdered the priests whom he found therein, some by drowning, others by flaying alive and by other tortures.

The citadel having been deserted shortly after the entrance of the Persians, they took possession of it. Alphaslan after having destroyed all that attracted his notice, quitted Ani leaving a Persian governor; a part of the captives, amongst whom were several chiefs, were sent to Persia, and the others left there to rebuild the city.

Alphaslan then marched to the country of Vanant, and sending a messenger to Kars, in where reigned Gagik Apas, directed him to come and pay him homage. Gagik being informed of the approach of the messenger, conceived a deceitful scheme to outwit him. He put on deep mourning, and caused ashes to be spread on the ground, upon which he sat, leaning on a black pillow. The messenger on seeing him in this state, asked him his affliction. "Alas!", replied Gagik,

since the death of my beloved friend Tughril, the uncle of Alphaslan, I have never ceased mourning for him, and the world now has nothing in it to delight me,,. The messenger returned to his master, to whom he related what he heard; on which Alphaslan was so much affected, that he went to Kars in the greatest pomp, where having met Gagik, he embraced him, and bestowed upon him the most profuse marks of his esteem, fancying that he really honoured the memory of Tughril. And after honouring him with royal robes and acknowledging him king of Vanant, he returned to Persia. Gagik then reflecting that it was not safe to remain longer in Armenia, forthwith exchanged Vanant, with the Emperor, for three cities, Amasia, Comana, and the fortress of Zamindaw, in which he took up his residence.

CHAPTER XII.

THE DEATH OF GAGIK THE EXILED, BY WHICH
THE KINGDOM WAS ENTIRELY LOST TO THE
PAGRADUNIANS.

A. D. 1077.

The Greeks increasing in their hostilities against the Armenians, assassinated them whenever they had an opportunity. Thus perished many of the chiefs, amongst whom Vassag, Governor of Antioch and brother of Gregory the Pontiff; and Vest Khatchadur, who resided in the castle of Andriana, was strangled by a Greek monk; but the murderer also was caught by the friends of the chief, and precipitated from the walls of the castle and dashed to pieces on the spot.

The exiled Gagik, horror-struck at these enormities, and annoyed by the blasphemies which the Greeks were in the continual habit of uttering against the Armenians, went to the regions of Cesarea, burning with hatred against the oppressors of his country. Marcus the metropolitan of Cesarea was one of the bitterest of the enemies of the Armenians, calling them contemptuously dogs whenever he had occasion to speak of them.

He had a huge dog which lived in his palace, and was named "Armen,,. Gagik having heard of this, took his measures, and with a few attendants, set out for metropolitan's palace. He was received by Marcus with great respect, and a feast was given the evening of his arrival. During the course of the entertainment Gagik desired to see the dog, and Marcus was obliged to introduce it before Gagik and to call it by the name of Armen. On Gagik enquiring why he was thus named, Marcus replied, "he is but a puppy, and on that account we call him Armen,,. Hereupon Gagik gave a sign, and his attendants seizing the dog put him in a large bag, which they had prepared. Then they bound the servants, and seizing the metropolitan put him in the same bag with the dog and fastened it. They proceeded then to beat the dog, which becoming furious, attacked the metropolitan and bit him until he died in consequence. They then plundered the palace and retreated to Cesarea.

The Greeks on hearing the horrible death of Marcus, became still more eager to annoy the Armenians; but their enmity was directed mostly against Gagik whom they sought to be revenged upon. Gagik in the mean time resided at Tarsus, and when he saw the Greeks less ardent in their search for him, he proceeded to annoy them again. Having

many adherents, numberless were the evils which he brought upon the Greeks his enemies. But at length he unfortunately fell into the hands of his enemies, in the following manner.

Having arrived with his people on the plains of Ardzias, near the fort of Kizistra, he imprudently, accompanied by only three individuals, one of whom was Rupen his relation, went to take repose in a garden contiguous to this fort. The owners of the fort, three brothers, and the sons of a Greek of the name of Mantaly, perceiving Gagik so near them, laid fifty men in ambush, and then approaching him, saluted him by prostrating themselves and kissing his feet. They then brought him to the place where lay their men in ambush, who, by a preconcerted signal, suddenly coming out, seized him and took him into the fort. Gagik's three companions succeeded in effecting their escape.

The Armenian chiefs on hearing this, collected their followers and laid siege to the fort; but it being impregnable, all their efforts were unavailing. In the mean time the Greeks in the fort exercised the most horrid cruelties on the unhappy Gagik, torturing him by every method they could devise. At length they murdered him, and suspended his body on the walls of the fort, in presence of all the Armenians who had

flocked thither to besiege it. The sight of their king's bloody corpse had a sensible effect upon them all, and they forthwith retired to their homes, convinced that nothing could be done against his murderers. His remains were afterwards interred by the Greeks without the fort, in order to express their greater contempt for his memory. Six months after, however, an Armenian from the city of Ani, named Panig, conveyed secretly his remains to a convent which the king had built in the city of Bizu. Gagik perished in the fifty-fifth year of his age. He had been three years in quiet possession of the throne of Armenia, and thirty-five years in exile.

This unhappy king had two sons, Johannes and David, both of whom did not long survive their father. David, the youngest son, was poisoned by order of his father-in-law Abulkharib, who had suspected him of treachery. Johannes, the eldest son, had married the daughter of the governor of Ani and still resided in that city, although he was in Georgia at the time of its capture by Alphaslan. He died some years after the death of his brother, being much grieved by the death of his own son Ashod, who was poisoned through envy of the favour with which he was regarded by the chief of Gantzag.

By the death of these princes the posterity of the Pagradunian kings of Armenia became extinct.

On the death of Gagik the son of Apas, and Adom and Abusahl, descendents of Senacherib the Ardzrunian, their families also became extinct. The Rupenian line next swayed the sceptre of Armenia, of which we shall speak now.

HISTORY OF ARMENIA

THE RUPENIAN OR THE FOURTH ROYAL DYNASTY OF ARMENIA

CHAPTER I.

RUPEN THE FIRST.

A. D. 1080.

We have said that on the capture of Gagik, the last king of Armenia, his companions effected their escape. One of these was Rupen, a relative of the king.

This prince afterwards retired to Cilicia, where by his warlike character and personal prowess, made many partisans amongst the Armenians who resided there. He had to endure many contests with the Greeks, in which being always successful, at last becoming more bold, attacked and took the fortress of Partzerpert. Then he assumed independent power over the Armenians residing in Cilicia, styling himself Rupen the First. He was much assisted in attaining this

object by an Armenian chief named Basilius, a man of courage and practised in all the wiles and stratagems of war, for which he was called "Basilius the Crafty,,."

Melikshah, having succeeded, A. D. 1086, his father Alphaslan on the throne of Persia, at the head of a powerful army marched to dispossess the Greeks of Armenia. He met with no opposition and conquered the whole of the country lying between Persia and the Mediterranean sea, into which throwing his weapon, exclaimed: "It is the sword of God with which he has given me to rule from sea to sea,,." He then appointed governors over the whole of the country and returned to Persia. Thus ceased the power and the influence of the Greeks over Armenia.

The Persian governors, however, began to torment the Armenians by laying upon them enormous taxes. Parsegh the Pontiff went to Melikshah and succeeded in obtaining from him a letter, in which the Persian monarch ordered them to desist from laying burthens on the people. Nevertheless on the death of Melikshah, A. D. 1092, the Armenians being again persecuted by the governors, many of them fled to Cylicia, where Rupen ruled. Shortly after the arrival of these fugitives, the prince Rupen died at the age of sixty, having ruled over the Armenians fifteen years.

CHAPTER II.

CONSTANTINE THE FIRST.

A. D. 1095.

On the death of Rupen, his son Constantine succeeded him on the throne of Armenia. At the commencement of his reign he had some contests with the Greeks, whom he defeated and took from them several important places, among which was the castle of Vahga, where he fixed the seat of his government.

It was now that the Latins, in number of 100,000 cavalry and 600,000 infantry, guided by Godfrey de Boulogne, arrived in Palestine. They laid siege to Antioch, where their provisions being exhausted, a famine broke out in their camp. Constantine, as well as other Armenian princes, on hearing this, sent them abundance of provisions. Upon which, the Latins from gratitude, after taking Antioch, sent him valuable presents, created him marquis, and conferred on him an order of knighthood. After a reign of five years, prince Constantine died. He left two sons, Thoros or Theodoros, and Leo.

CHAPTER III.

THOROS THE FIRST.

On this prince succeeding to the throne, he showed a much more warlike dispositions than his father. He had much to do against the Greeks, whom he continually defeated. He took from them the city of Anazarba, in which he built a church, which was called St. Zoravark (Generals). He repaired many other churches, which had been permitted to fall into decay in his territories, and extended his dominions to the borders of the Mediterranean Sea.

The Greeks, perceiving the successful condition of the Armenians under the sway of Thoros, became envious and their malignity against them raised to a high pitch.

The Armenians, however, lived peacefully in Cylicia, until the year 1107, when the Persians making an invasion there, plundered many places and captured a number of prisoners. But being attacked at length by Thoros, they were defeated and driven out of his territories. They then proceeded to ravage the country, which was under the government of Basilius the Crafty; but they were not more successful; for being attacked

by Basilius, they were completely defeated and obliged to leave the plunder and the captives they had made.

Daphar, the king of Persia, hearing, A. D. 1108, of the destruction of his army by Basilius the Crafty, at the head of another large army, marched in person against the gallant Armenian. He first entered the province of Hasanmansur, and the season being autumn, he captured a great number of people who were occupied in gathering the harvest. He then proceeded against the castle of Harthan, to which he laid siege.

Basilius, on the other side, hastened to collect troops, whom dividing into four divisions, gave the direction of them to very gallant generals, and directed them to march at different quarters of the enemy's camp, and at a given signal to make a simultaneous attack. This being done, the Persians were taken by surprise; and after making a very faint resistance, and losing number of men, took to flight. The Persian general, while endeavouring to inspire his men with confidence, was met by Tigranes, one of the four leaders of the Armenians, and killed with a blow through his iron helmet. In this fight many Persians of distinction were made prisoners. The victors, having gathered an immense booty from the camp of the vanquished, returned to their respective abodes.

Two years after this event. Cylicia was invaded by numerous hordes of Scythians. Thoros, being assisted by two Armenian chiefs, Tigranes and Ablasath, marched with his brother Leo, at the head of all his troops, against the marauders. But in the first battle that ensued, the Armenians were defeated. Thoros, however, ordering again his troops, led them against the enemy. In this second encounter the two gallant chiefs, Tigranes and Ablasath, fell. Leo, the brother of Thoros, who at that time was near them, was so much affected by their death, that losing all command of himself, rushed furiously upon the enemy, spreading every where destruction and terror. The Scythians, unable to offer opposition to his impetuosity, precipitately fled, and thus victory crowned the exertions of Leo.

The Scythians quitting the territories of Thoros, advanced to the territory of Kharpert, where they laid siege to the strong fortress of Zovk, then in the possession of the great Armenian chief Abirad Pahlavuny, grandson of Gregorius Magistrus, and father of Gregory and Nierses Shnorhali. They, however, were unable to capture the fortress, and at length were obliged to raise the siege, and set forward to other expeditions. But Abirad exposing himself on the walls, was wounded by an arrow, and died. His son

Basilius succeeded him in his possessions. A year after this, Basilius the Crafty died, and as he had not children, his government was exercised by the Gamsaragan chief, Degha Basilius.

Now hostilities having broken out, A. D. 1112, between Thoros and the three sons of Mantaly, the murderers of king Gagik, the Armenian Prince marched with his troops to Kizistra their castle, which was near his territories. Arriving there by night, he stationed his infantry in ambush; then in the course of the next day, as if despairing of taking the fort, retreated with his cavalry. The garrison fancying that Thoros would not return again, opened the gates, and were passing in and out as in perfect security, when suddenly the Armenian infantry came out and rushed to the gates, killing all they found there. Thoros hastened back with his cavalry, and entering the fort, they seized the three sons of Mantaly, and put the garrison to the sword. The three brothers being brought into the presence of Thoros, he demanded of them the sword and apparel of the unhappy Gagik. On their going to bring them, one of the three brothers anticipating the fate to which they were doomed, ran to the top of the castle, threw himself from the wall, and dashed out his brains by the fall. Thoros on hearing this, took a cudgel with which he

beat the second, saying, that such monsters did not deserve to perish by the sword. The third being less guilty in the murder of king Gagik, he was bound and sent to Cylicia. The fortress was plundered, a few troops placed in it, and then Thoros returned to his city Vahga.

After a reign of twenty-three years, Thoros the Prince of the Armenians, died, A. D. 1123, leaving no issue.

CHAPTER IV.

LEO THE FIRST.

A. D. 1123.

After Thoros, Leo, his brother, succeeded in the government of the Armenians in Cylicia. Immediately after he collected his troops, and besieged and took the city of Mamestia. He then marched all over his territories, and advanced as far as Tarsus. At the news of the death of Thoros many marauders entered Cylicia, plundering and occupying several places. Leo expelled them from the country and recovered the lost places. The fame of Leo became so great, that he was an object of fear and dread to all the enemies of the Armenians, and the Greeks avoided all dispute with him.

Now, A. D. 1130, the Latin Count, Boemond who resided in Antioch, having heard of the renown of Leo, sought to get him in his power. But not daring to encounter him in a fight, he invited him to an entertainment, when he seized and confined him in a castle. After an imprisonment of two months, Leo obtained his release, by giving Boemond the cities of Mamestia and Adana, the castle called the rock of Sarwant and 60,000 pieces of money, besides leaving in his hands one of his sons as a hostage and guarantee against any hostile steps being taken for revenge.

Leo, however, after his release attacked and took all the places which had been extorted from him, and in revenge annoyed the Latin chief whenever he found an opportunity. The Latins being much molested by him, called to their assistance Fulk the king of Jerusalem, and several bloody battles took place between the two parties. Leo being always successful against them, the Latins sought to make peace with him. By the mediation of the Count of Edessa Josslin, one of whose relations was Leo's wife, this was effected. The Latin chief restored the son of the Armenian Prince, and entered into engagement never more to molest him.

The Emperor Johannes Porphyrogenitus, A. D. 1137, having heard that Leo had captured

many Greek cities in Isauria, and was becoming daily more powerful, declared war against him. He collected all the Greek forces, to which he added several troops of other nations, and thus marched to Cylicia. Leo perceiving the immense force that was coming against and not having the assistance of his chiefs, who at that time were at variance with him, took his wife and his two sons Rupen and Thoros, and retreated into a part of the mountains where the Greeks could not reach him. The Emperor hearing this, sent after him a large detachment of soldiers to prevent him again attacking the Greeks in case he should succeed in obtaining troops.

Then the Emperor proceeding into the country, captured Mamestia, Tarsus and Adana. He then detached a large body to lay siege to Anazarba, a strongly fortified city, built upon a hill. The inhabitants being of a warlike character, issued out of the gates, attacked the Greeks, and defeated them. The Emperor then marched with all his army and besieged it. For thirty-seven consecutive days he was engaged against the city; but the citizens never failed to defend it with courage, burning the engines of the enemy. At last the Greeks succeeded in making a breach, while they stormed and a dreadful conflict ensued. The Armenians

disputing every inch of ground with the most determined bravery, in which the women also took part, but were at last obliged to retire to the citadel. Here they were besieged by the Greeks, and finding that their capture was inevitable, they boldly marched out, and cutting their way through the besiegers, left the city.

Now the Emperor being in possession of the city, proceeded to besiege the castle of Vahga, which was commanded at this time by a chief named Constantine of the Rupesian race, a man of great strength and experience in war. Notwithstanding the defence of this place, the Greeks took possession of it, and Constantine was made a prisoner and sent in fetters to Constantinople.

In the mean time the troops that were sent in pursuit of Leo, followed him into the mountains, and seizing all the passes completely blockaded him. This preventing a supply of food being furnished him, he was obliged at length to surrender himself into their hands, together with his wife and sons. They were bound and conducted to the Emperor, who sent them in chains to a place of secure confinement. He then drove all the Armenian troops from Cylicia and appointed Greek governors to rule the country, leaving a force of 12,000 men to protect them in their offices. This event occurred in the year

of our Lord 1137, and in the fifteenth year of Leo's government.

The next year the Emperor feeling compassion for the captive Armenian Prince, released him, his wife and his sons, but retained them near his person, giving them apartments in the imperial palace.

Some time after, Leo's son, Rupen, giving proof of incredible personal strength, by carrying in his arms a large marble basin which four men could with difficulty move, he was called, in presence of the Emperor, "a new Sampson,,". Some envious individuals, however, found means to raise suspicions in the Emperor's mind against Rupen, upon which the Emperor directed his eyes to be put out, which occasioned his death. Shortly after the Emperor entertaining unjust suspicions respecting Leo, caused him and his son Thoros to be fettered and remanded to their former prison. Leo died after a year in prison, on which the Emperor compassionating Thoros, released him and kept him near his person as before.

CHAPTER V.

THOROS THE SECOND.

A. D. 1142.

Thoros resided in Constantinople until the death of the Emperor Johannes Porphyrogenitus, which happened a year after that of the unhappy Leo. When Manuel Comnenus succeeded to the throne, Thoros determined to withdraw to Cylicia. Shortly after he gathered all his property and secretly quitted Constantinople by sea and went to Antioch disguised as a merchant. From thence he passed to Cylicia, which he found in a dreadful state of confusion, in consequence of the inroads which the enemies of that country were making there. On his arriving in the mountains of Taurus, he disclosed to a priest his name and family. The priest took him into his house, and concealed him.

During this period, A. D. 1144, there were a great many Armenians who had taken refuge in the mountains of Taurus, from the persecutions of the Greeks. The priest assembled the Armenian chiefs in his house, and informed them that the son of Leo was

amongst them. They wished to see him, and joining with enthusiasm in his desire to drive the Greeks from Cylicia, soon procured him an army of 10,000 men. Thoros heading them, proceeded to expell the Greeks. He took the castles of Vahga and Amuda, and then marched against other places. Anazarba, Adana, Sis, Arewdz-pert, and Partzer-pert, were successively taken, and Thoros established himself on the throne of his ancestors. Shortly after this, Zanky, the chief of Aleppo, attacked and took Edessa from the hands of the Latins. Stephany and Meleh, two younger brothers of Thoros, during the time of his capture with his father and mother by the Greeks, lived in Edessa with their maternal relations; and now in the taking of the city, succeeded, during the confusion, to make their escape and came to Thoros, by whom they were appointed to offices of trust under him.

When the Emperor Comnenus heard of the success of Thoros, he raised a large army, and giving the command to his cousin Andronicus Cesar, directed him to march into Cylicia, and to extirpate all the Armenians.

Andronicus entered Cylicia sending word to Thoros, that he was ordered by the Emperor to bind him with chains, as was done before with his father. Thoros irritated, prepared his army to receive the invaders.

He placed the infantry in ambush at a certain pass, by which the Greeks would have to go, and then by a circuitous route placed his cavalry in their rear. The Greeks, on their arrival at the pass, where the Armenians lay in ambush, were suddenly attacked on all sides, and a dreadful slaughter ensued. A multitude were made prisoner, amongst whom were many Greek chiefs. Andronicus, however, with difficulty escaped and gave notice to the Emperor of the misfortune.

The Emperor much concerned respecting the number of Greek prisoners in the hands of Thoros, sent ambassadors to treat for their ransom; and that they might not be vilified in the eyes of the Armenians, gave to Thoros immense quantity of treasure. The Armenian Prince, on seeing the treasure, exclaimed with affected astonishment: "What! are my captives indeed worthy so much,,! and immediately distributed the whole of the money to his troops. The ambassadors being astonished at this munificence, Thoros addressed them thus: "I reward my soldiers that they may again take your chiefs and favourites and bring them in fetters to me,,.

The Emperor on hearing all these from his ambassadors, despaired of subduing Thoros, and by the mediation of the court of Antioch, made peace with him. A war, however, broke out again between them, in

which Thoros was successful, and captured again the Greek chiefs, for whom he again received ransom as before.

About the year 1146, the Scythians commenced making destructive inroads into Kharpert and Marash, continuing always to harass those countries. At length, in the year 1154, they extended their depredations to the Black Mountains and plains of Cylicia. Here, however, they were met by Thoros and driven out of the country.

Stephany, the Prince's brother, in the year 1156 rebelled and became independent. He, at the head of a body of bold determined troops, marched into Marash and subdued the whole country. On his return from this part, the Greeks, with whom he had before some contests, in which they were beaten by him, waylaid and caught him. They then put him to a most cruel death, tying his hands behind him, and throwing him alive into a cauldron of boiling water. He left two sons, named Rupen and Leo both of whom, in the course of time, reigned in Cylicia.

Thoros and Meleh hearing the horrible death of their brother, began to seek vengeance on his murderers the Greeks, destroying numbers of their towns and villages. They afterwards made a descent on the island of Cyprus where they caused extensive mischief, taking a vast number of captives,

cutting off their ears and slitting their noses, and in this maimed state sending them to Constantinople. The Emperor irritated at the sight of this mutilated multitude, sent a large force against Thoros. The Armenian Prince boldly met and entirely defeated them. The Emperor then marched in person, at the head of a still larger force, into Cylicia, where after several encounters, which sometimes were decided in favour of the Armenians, and at other times of the Greeks, he became reconciled with Thoros, and honoured him with the title of Pansebastus. A few years after this, Thoros died, having possessed the government of the country twentyfour years. He left one son yet in his infancy, whom he delivered in charge to his father-in-law Thomas the Bail, a renowned chief and a native of Antioch. This individual having received the boy, governed Cylicia for one year.

CHAPTER VI.

MELEH AND RUPEN THE SECOND.

A. D. 1168.

On the death of Thoros, Meleh his brother, who had revolted from him and lived in Alep-

po, borrowed the cavalry of the chief of that city and proceeded to Cylicia. Thomas the Bail being in possession of the government, and the Armenian chiefs being unwilling to acknowledge Meleh's claims, he was obliged to return to Aleppo. Here he procured more troops and again set out for the conquest of Cylicia.

The Armenian chiefs finding that they were unable to oppose him, they at length consented to receive him as their sovereign, instead of the son of their last monarch. Thomas the Bail fearing for his life fled to Antioch, and the son of Thoros was murdered. But Meleh, being a man of detestable vices, his troops revolted and killed him after he had reigned five years.

His successor was Rupen the Second, A. D. 1174, son of Stephany and nephew of Thoros and Meleh. At the death of this late Prince he was residing with his brother Leo under the protection of Paguran an Armenian chief. Being of a mild character he became beloved by all his subjects. He married a Latin girl, from whom he had two daughters.

About the year 1182, a war broke out between the Greeks and Armenians, in consequence of which Rupen besieged and took Tarsus and Mamesdia which some time before had fallen into the hands of the Greeks. Hethum Sebastus, the brother of Nierses of

Lampron and son-in-law of Thoros the Second, who was appointed by the Greeks governor of Lampron, seeing the successes of Rupen. began to hate him. At length Rupen's anger being excited, he marched with his army and laid siege to Lampron. Hethum applied for assistance to Boemond, the Latin Prince of Antioch, who unable to meet Rupen openly in the field, invited him treacherously to a certain place, where they might make a treaty of alliance together. Rupen not suspecting his perfidious intentions, went, when he was seized and put in confinement.

Leo, his brother having heard of this, immediately pressed the siege of Lampron, and distressed the place so much, that Hethum was obliged to procure the liberation of the Prince from Boemond, to prevent the destruction of himself and his city. Rupen was released and afterwards made peace with the governor of Lampron.

Rupen the Second, after governing the Armenians with mildness and prudence for a period of eleven years, gathered a public assembly of the chiefs and resigned the power to his brother Leo in the year 1185. He then retired from the world, and became a friar in the convent of Trazarg, where he died a short time after.

CHAPTER VII.

LEO THE SECOND.

A. D. 1185.

This prince being of remarkable wisdom and piety, greatly contributed to the happiness of his subjects. He extended the bounderies of his possessions beyond Mount Taurus, and took up his residence at the city of Tarsus, which he occasionally changed for the city of Sis.

The year after his accession, Cylicia was invaded by Rustam, Sultan of Iconium, at the head of a large army. Leo hastened to meet him, attacked and defeated the invaders. Rustam while again leading his men against Leo, suddenly expired in his tent, and his army being attacked just after, was routed with great slaughter, the victors gathering great spoil on their defeat. Leo some time after this conquered the country of Isauria, the province of Arasus, and captured the great fortress of Baghursa. He then invaded Syria and took the city of Adalia with some other places. From there he marched and laid siege to the city of Cesarea in Palestine, and pressing it hard, the governor made him im-

mense presents to induce him to withdraw his attack. After this he captured seventy-two castles in different parts of the country, and then returned to Cylicia, where he commenced improving his kingdom.

He built and endowed a number of hospitals and alms-houses, repaired all the dilapidated castles belonging to his government, and totally rebuilt the great city of Sis.

This prince was the most famous and worthy of all the Rupenian line, whether he be regarded in a civil or religious point of view.

During this period, Yussuf Salahaddin from Aleppo raised himself to great celebrity. He invaded and conquered Egypt, and then marched against the Latins in Palestine, defeated them and took the city of Jerusalem, in the year 1187; the Latins possessed it for a period of eighty-eight years. The Armenians residing in this city obtained from this warrior, by means of immense gifts, the convent of St. James.

The news of the fall of Jerusalem having reached Europe, the Latins, headed by the Emperor Frederick, proceeded to Palestine to reconquer it. On this occasion Pope Innocent the Third, wrote to prince Leo and Gregory the Pontiff to lend assistance to their European brethren.

The Latins having arrived in Asia, A. D.

1190, took possession of Iconium, from which the Emperor Frederick wrote to Leo for assistance. Leo sent an abundance of provisions, because scarcity existed in the Latin camp, to that degree that many were induced to eat their horses.

The Emperor on seeing this returned thanks to the prince Leo, and promised to confer on him the supreme power of a king. Shortly after the Latins came to the frontiers of Cilicia, but unhappily the Emperor was drowned in crossing a river in Seleucia. The Latins proceeded to Jerusalem, but were unable to take it.

Now Leo observing the prosperity of his government, began to wish for a public coronation. To attain this object, he dispatched ambassadors to Pope Innocent the Third, and Henry the Sixth, son of Frederick Emperor of Germany, claiming the performance of the promise made him by the Emperor Frederick.

Henry readily agreed, and signified his desire to the Pope, that it should be done. Hereupon Innocent sent Conrad, Archbishop of Moguntia, to Cilicia with a magnificent crown, for the purpose of gratifying Leo. The Emperor at the same time sent the Armenian monarch a splendid standard, having in the middle a lion rampant, in allusion to his name. This device was henceforward borne

by the kings of Armenia instead of the ancient one of the eagle, pigeon and dragon.

Conrad arriving in Cylicia, proposed to Leo and the Pontiff Gregory three conditions for their acceptance, to which the Pope contended that all true Christians ought to agree. 1 . To celebrate the festivals which are acknowledged by all the followers of Christianity. 2 . That divine service should be performed in the midst of the congregation, and the latter never to be kept outside the church during the performance of the holy sacrifice of the altar. 3 . Not to break the fast on Easter eve. The observance of these ordinances would remove all causes of disagreement existing between the Romish and Armenian church.

Leo consenting to the conditions, twelve bishops promised on oath to perform the stipulations, and an immense concourse of people was assembled from all parts, in the city of Tarsus, consisting both of the clergy and the laity, chiefs, generals, bishops, priests, citizens and soldiers, and there in their presence, Leo was crowned solemnly by Gregory the Pontiff king of all the Armenians. This memorable event took place on the sixth of January, 1198.

This news becoming generally known, the Caliph of Bagdad sent ambassadors to congratulate him on the occasion, and the

Greek Emperor Alexis sent him a splendid crown richly set with precious stones.

Thus Leo firmly seated on his throne; his kingdom being in profound tranquillity, he spent his time in improving it by the erection of many public institutions. While he was engaged in these labours, his queen died. He married again, some time after, to the daughter of Guido king of Cyprus, by whom he had a daughter named Zabel, who by some writers is called Elizabeth.

Kaykayuz the Sultan of Iconium, hearing the connection between Leo and the Latins, invaded Cylicia and captured the fortress of Pertuns, with the governor Gregory, whom he retained prisoner. He then laid siege to the castle of Gaban. Leo hastened, at the head of his troops, to give battle to him. The Armenians on approaching the enemy, rushed to the attack without waiting the orders of the king. The chief of Iconium having formed skilfully his order of battle, received their charge coolly; then dividing his army into four divisions, surrounded the Armenians and completely defeated them. A great number of them were slain, and many were made prisoners.

Leo, not dispirited by this, gathered the scattered remains of his army, and with other reinforcements, with a view to cause a diversion, proceeded to Lycaonia, where he

burned and destroyed villages and towns, and carried the inhabitants into captivity.

The prince of Iconium hearing the destructions of his country, hastened to raise the siege of Gaban, and returned to Lycaonia. He then made peace with Leo, each party restoring what had been seized.

In the year 1202, the chief of Aleppo, son of Nureddin, who bore great enmity against Leo, at the head of a large army approached the frontiers of Cylicia. He then sent messengers to Leo asking him to be his tributary, otherwise he would ravage the country with fire and sword. Leo, by means of spies, having been apprized of the approach of the messengers and of the nature of their mission, directed two of his chiefs to meet them and to lead them astray so as to lengthen their journey. He then gathered his men and with the greatest speed possible, marched towards the enemy. While the chief of Aleppo awaited for his messengers, Leo and the Armenians arrived and attacked him. Taken thus by surprise, the enemy made a very faint resistance, and in a few minutes took to flight, leaving every thing behind them; their leader with great difficulty escaped. Leo after plundering their camp, took with him their tents and standards, and returned with his troops to his capital. He ordered, on the banks of a river near it, to be pitched

the tents and standards he had taken, in the same form as they were in the camp of the enemy. When ordered the messengers to be brought to him. On their approach, observing their own tents and standards, they were struck with terror, and implored Leo for their lives. Leo generously released them, and sent them back to Aleppo with the same message from him to their chief as the latter had charged them to deliver to him.

Shortly after Leo went to visit his father-in-law in the island of Cyprus. During his absence Hethum the chief of Lampron and brother of Nierses of Lampron, broke out in rebellion. On his return Leo caught the rebel by a stratagem, put him in chains and confined him in the city of Sis. He then took possession of Lampron. Hethum, however, was released through the intercession of Gregory the Pontiff, but he lived in Sis, the king being unwilling to restore Lampron.

In the year 1207, a great quarrel took place between Leo and the Latins residing in his dominions; in consequence of which, he drove them all, clergy as well as laity, out of his dominions. He also made an incursion into the country about Tripoli and Antioch, and took a number of Latin chiefs whom he retained prisoners. The Pope and the Emperor of Germany wrote about this object, but he remained inflexible in his determination.

Now Leo found himself at his greatest prosperity ; he was feared and respected from Cylicia to the Euphrates, from Lycaonia to the Fourth Armenia. He suddenly fell ill, and feeling his last hour approaching he sent for the Pontiff and the chiefs of the Armenians, and charged them, that as he had not other child but his daughter Zabel, then in her sixth year, on his decease they should permit her to succeed him on the throne. Then becoming worse, he died on the first of may 1219, after a glorious reign of thirty-four years ; he was buried in Sis.

CHAPTER VIII.

ZABEL AND HETHUM.

A. D. 1219.

On the decease of her father, Zabel ascended the throne with the consent of all the nation. She exercised the administration of the government with the assistance of Constantine, a prince of the Rupenian race, who had some time before married the daughter of Hethum of Lampron.

Shortly after the accession of Zabel, the grandchild of Rupen, brother of Leo and son of Raymond of Antioch Rupen, having gather-

ed partizans, raised a rebellion and took possession of the city of Tarsus. Then he marched and laid siege to Mamestia; but Constantine hastily gathering the Armenian troops, met the rebels, attacked and routed them. They fled to Tarsus, but the city being soon reduced by Constantine, they were taken and put in confinement, where they died.

Constantine and the Armenian chiefs, with the consent of the Armenian Pontiff Constantine the First, married queen Zabel to Philip the son of the Prince of Antioch, who was an offspring of an Armenian mother and a Latin father. Philip was crowned king of Armenia, having sworn at his coronation, never to attempt to alter the religious ceremonies of the Armenians. For about two years Philip conducted himself very well, when his heart became estranged from the nation. He removed all the regalia, that had been in use with the Armenian princes, to Antioch, where he was preparing to follow them. The Armenians exasperated, seized and confined him in the fortress of Partzer-pert, telling him, that until he had restored to the royal treasury in Sis all that he had sent to Antioch, he should remain there a prisoner. A year after Philip died in confinement.

At the death of Philip, Constantine wished

queen Zabel to espouse his son Hethum; but she had determined to embrace a monastic life. Therefore she retired to the city of Seleucia where her Latin relations dwelt, and meditated entering a convent of nuns which was in that city. Constantine continued to send her messages urging her to marry his son; but she still refused. Upon which Constantine collected the Armenian troops and marched to Seleucia, with a view of forcing the queen to the marriage. On his arrival at Seleucia finding the gates of the city closed against him, he proceeded to lay siege to it. Zabel, rather than subject her friends to the horrors of a siege, consented to the marriage and accompanied Constantine to Sis, where she was united to his son Hethum. Immediately after the marriage, Hethum was crowned king of Armenia, in the year 1224.

Hethum with the assistance of his father, greatly embellished his dominions, by erecting various works of public utility. The queen also by her example produced a great reform of manners in her subjects, she being a mirror of every virtuous and amiable quality which adorns her sex.

On the accession of Hethum to the throne, there appeared in the east an extraordinary warrior of the race of the Scythians, a Tartar named Jenghis Khan, who by the force of

his military genius conquered almost the whole of Asia.

This prince at the head of 700,000 men invaded Persia, and drove its king the Sultan Mahmud Kharezm Shah, into exile. On the death of Jenghis Khan, his son Ukhatha Khan succeeded to the throne of the Tartars; then the son of the exiled Mahmud, called Jalaladdin, having collected troops, invaded Armenia, and committed horrid devastations, first in the province of the Sunies, and then in that of Ararat, where he took possession of all the principal towns and cities.

The Georgians seeing the storm near them collected their troops, and under their Armenian general Ivané Athabeg, marched against the spoilers. But on their seeing the vast number of the enemy, they were much alarmed. Two Armenian chiefs, however, who had joined the Georgians with their men, encouraged them saying, that they would first attack the enemy, and when the Georgians should see confusion, they should hasten to their assistance.

These two gallant chiefs accordingly began the assault, but instead of being assisted by the Georgians, the latter took to flight. The enemy pursued and massacred a vast number of them. Jalaladdin then spread all his army over Armenia and Georgia, compelling all that fell into his hands, to deny their faith.

Those who refused were cruelly martyred. Jalaladdin at length tired of butchering so many, gave orders to his followers to circumcise by force all whom they captured, and to destroy by fire every vestige of Christianity.

Jalaladdin then proceeding to the country of the Puznunians, committed all kinds of cruelty. He then proceeding to Asia Minor, devastated the whole of Iconium, taking an immense number of captives. He became so formidable, that every one feared a hostile visit from him. But at length the chiefs of different countries in Asia Minor, observing the inutility of making peace with him, collected together their forces, and being assisted by Hethum with a body of 6000 hardy troops, made a furious attack upon the invaders. A signal victory was gained by them, and Jalaladdin humiliated, retreated to recruit his forces; but while he was making preparations for another expedition, he was taken off by death.

CHAPTER IX.

INVASION OF THE TARTARS INTO ARMENIA.

A. D. 1233.

A little peace ensued in Armenia after the destruction of Jalaladdin's army. But shortly after the Tartars had an order from their monarch Ukhatha Khan, to invade it. The Tartars under the command of Charmaghan, first attacked the Aghuans, desolating their province. They took the city of Kantzasar and massacred all its inhabitants, except the children of both sexes, whom they carried into captivity. Winter coming on they retired to the plains of Mughan, where they lay encamped twenty months.

In the year 1237, divided into three parties, they again invaded Armenia, causing every where horrid devastations. Lory, in Upper Armenia, the strongly fortified castle of Gayan, fell into their hands, and the excesses that were committed there by the barbarians, obliged many Armenian chiefs to surrender themselves quietly to the Tartars; they were therefore, treated with less harshness.

Charmaghan then marched against the

city of Ani, and sent a messenger to the citizens requiring them to submit quietly and yield up the city. The citizens being unwilling to do so, and his messenger on his return having been killed by the mob of the town, Charmaghan highly irritated, laid siege to Ani, in the year 1239. After a short period famine broke out within the walls, and many of the citizens in despair, rushed out and gave themselves up to the Tartars. They were kindly received and a sufficient quantity of food given to them. This induced many more to leave the city, until more than one half of the inhabitants were in the camp of the Tartars. But all at once the poor wretches were divided into small parties, under the pretext of receiving better protection, when the Tartars fell upon them and massacred every individual. Then the city was easily taken, the remainder of the inhabitants were massacred, and their habitations destroyed by fire.

The principal citizens of Gars hearing the capture of Ani, and fearing for their own safety, took the keys of their city and hastened to give them to Charmaghan. But it was too late; the Tartar saw that this was a measure of fear and not of love. Therefore he ordered his men to massacre the inhabitants, except the children and artisans, whom he kept captives. Then reduced the city to

desolation, stationed a few wretches in the ruins, and returned to the plains of Mughan.

Ukhatha Khan, however, in consequence of the intercession of some individuals near him, wrote to Charmaghan to desist from harassing the Armenians, to deliver over their country to their chiefs, settling the tribute which it was necessary to pay, and then to march to other conquests. Thus the Armenians returned again to enjoy a little peace.

Charmaghan, the great general of the Tartars, died in the year 1242. Patchu succeeded him in the command, and immediately marched against Garin, which was under the authority of the great Sultan of Iconium named Khiathaddin; the city was taken and all its inhabitants put to the sword. Khiathaddin, who was at that time in Iconium, hearing the falling of Garin, gathered his troops and marched against the spoilers. Patchu advanced to meet him; Khiathaddin was beaten and with difficulty made his escape. The news of this misfortune reaching Iconium, Khiathaddin's mother, wife and daughter fled to Cylicia, where they were received by Hethum, and a residence appointed them.

In the following year, the cities of Cesarea, Sebastia, and Erzunga fell into the hands of the Tartars with many other places,

where many cruelties were committed by them. Khelath, Amid, Edessa and Nisibis had the same fate.

Hethum seeing the progress of the Tartars, and being sure that at length the invaders would approach him, endeavoured to avert the contemplated evil, by making proposals of alliance with them. Ambassadors were sent to Patchu with valuable gifts, proposing peace and promising to remain in subjection to the Tartars. The Tartar chiefs with Patchu consented to the desires of Hethum, but they required from him the delivery of the mother, wife, and daughter of the chief of Iconium who had taken refuge in Cylicia. Hethum was very unhappy at this demand, but fearing the Tartars, he was obliged to give up to them the females, after loading them with presents. Thus Hethum received on oath the assurance of their perpetual love and alliance.

While Hethum was engaged in these negotiations, A. D. 1245, Constantine the chief of Lampron, rebelled, and joining the chief of Iconium, who regarded the king with the bitterest enmity, commenced depredating Cylicia. Hethum hastened to attack the country of Constantine, and took all his possessions, except the fortress of Lampron, in which he had fortified himself. Constantine finding the king too strong to contend with,

wished to make peace; but Hethum distrusting his sincerity, refused to listen to him. Constantine then fled from Lampron, and went to the chief of Iconium; he succeeded in collecting troops with which he invaded Cylicia. But Hethum being continually victorious, Constantine was obliged to shut himself again in Lampron, where he was besieged and shortly after died.

In the year 1246, Ukhatha Khan, the great king of the Tartars, died and was succeeded by his son Kiuk Khan, with whom Hethum renewed the treaty of peace. He was of a most avaricious character, and therefore despatched collectors into all the countries that were under his subjection, for the purpose of draining them of treasure. Kharabugha, one of the collectors, was sent to Armenia, where he laid enormous taxes on the people, and on their not being able to pay them, he harassed them exceedingly. The chiefs remonstrated with him, but instead of becoming more moderate, he increased his exactions. At length he died of a cruel death, from dreadful ulcers which broke out in his neck.

In the year 1251, died Kiuk the great king of the Tartars, and was succeeded by his relation Mango, who was ever more avaricious than his predecessor. He immediately despatched Arghun the collector into

Armenia, with a band of cruel ruffians for the purpose of placing upon the nation a capitation tax. On his arrival Arghun demanded from each Armenian, from the age of ten upwards, a sum of sixty pieces of money. Those who were unable to pay this, were exposed to the most intolerable tortures. Those who possessed lands were deprived of them, and their children and wives forcibly taken and sold as slaves. If any of the wretched Armenians were detected in an attempt to flee the country, they were stripped, severely scourged with green rods, and then torn in pieces by furious dogs trained for the purpose.

When all of this tax was collected, Arghun ordered that henceforward a similar tax should be made yearly, not only upon individuals but upon the produce of agriculture, corn and corn-fields, houses, bullocks, horses, etc. Nothing ever equalled the horrors that now overspread this unhappy land, most of the inhabitants having no means of paying this enormous tax, and no place to flee to for protection from their oppressors.

Hethum having heard of the accession of Mango Khan to the Tartar throne, and the horrible exactions of his collectors in Armenia, contemplated visiting that monarch in person in behalf of his distressed countrymen. After two years his queen

Zabel had died, he left his old father Constantine with the government of Cylicia, and set out on his journey, in the year 1254. With some brave troops he passed through the country of the Aghuans, from whence proceeding to the Pass of Derbend, he arrived in the dominions of Mango Khan, by whom he was received with distinguished respect and attention. Hethum then disclosed the object of his journey, and Mango Khan promised to redress all the grievances of the Armenians. After fifty days, Hethum set out to return to his country, accompanied by a detachment of Tartars. The imposts of the Armenians were lessened, and the tyrannical collector Arghun recalled and put in prison. Hethum proceeded to Armenia where he met the chief Patchu in the province of Shirag. While he remained here, all the chiefs of the nation, together with the clergy, visited him and treated him with all the respect due to a king of their nation. After a year and four months of absence, Hethum arrived in Cylicia, at the seat of his government.

In the year 1255, the Sultan of Iconium having invaded Cylicia, Hethum drove him out of his country, and entering the possessions of that Sultan, captured the cities of Germanice, and Behesny with several other places. He then went to the assistance of his son-in-law, the Count of Tripoli, who was at

that time much distressed by his enemies. He captured the fortress of Muntas, and proved of signal service in several instances to the Latins, especially to those of Antioch, delivering them from the power of their foes.

Some time after this Mango Khan appointed his brother Hulaou, king of Persia and Armenia, with all the countries between the latter and Greece. He set out at the head of 70,000 cavalry to visit his new dominions. On his arrival at Bagdad he put an end to the government of the Caliphs and extended his power to the shores of the Mediterranean.

King Hethum and Constantine having beheld the actions of Hulaou, became alarmed for the safety of Cylicia. Therefore with the consent of all the chiefs, went to him with valuable presents, bringing with them the usual tributes. They were kindly received, and permitted to return in peace. Shortly after Hulaou retired from these quarters, leaving governors over the cities and provinces over which he had authority.

When the Egyptians heard of the departure of Hulaou, they marched into Palestine, captured the cities of Jerusalem and Aleppo, where they massacred a multitude of Christians. The governors left by Hulaou, fled to Cylicia, and after remaining there a short time, Hethum sent them in safety to Hulaou, providing them with the necessaries which

they required. By this act the Armenian king acquired a great popularity with the Tartars.

In the year 1265, the Sultan of the Egyptians, who in the Armenian records is called Pundukhdar, having heard that Hethum was in alliance with the Tartars through whose assistance he had captured a few cities which formerly belonged to the Egyptians, wrote to Hethum demanding the restitution of those cities. On the refusal of Hethum's to comply with his demand, he sent a large force to invade Cylicia; which being defenceless at that time, they committed horrid devastations. Hethum hastened to collect his troops, and dividing them into two divisions, placed them under the command of his sons Leo and Thoros and sent them against the invaders. He then set out to obtain aid from the Tartars, but before his return Cylicia was entirely conquered, his sons were defeated, Thoros killed, and Leo being betrayed into the hands of the enemy, was put in chains. He was at this time in the thirtieth year of his age. The victorious Egyptians spreading themselves over Cylicia, burned and destroyed every thing; the city of Adana was given to fire and innumerable prisoners taken. The castles and fortified towns, however, remained in the possession of the Armenians. The capital Sis was blockaded,

betrayed, taken and plundered of all its riches. Then the Egyptians collecting all the plunder they had made during their expedition, together with their captives, amounting to 40,000 souls, returned to Egypt.

Leo was presented to Pundukhdar their Sultan, who becoming attached to him, promised to send him back to Cilicia. But the Sultan, however, was dissuaded from his design by his counsellors. He permitted Leo to go on a pilgrimage to Jerusalem and on his return, he put him in prison.

When Hethum returned to Cilicia and saw the devastations, and learned the fate of his two sons, he became disconsolate. He sent an embassy to the Sultan of Egypt, with magnificent presents, and implored him to release Leo. The Sultan replied: "You are on friendly terms with the Tartars, who have with them a captive named Sunghur, who is a relation of mine; if you will procure his liberation, I will restore your son to your arms. Hethum upon this obtained the liberation of Sunghur from the Tartars, and therefore his son was restored to him, to the great joy of all the people.

In the year 1269, king Hethum assembling all the chiefs and the Pontiff, in the city of Tarsus, abdicated the crown in favour of his son. Shortly after Hethum retired from the world and became a monk, taking on that

occasion the name of Macar. A few months after he died, having governed the Armenians in Cylicia forty-five years.

CHAPTER X.

LEO THE THIRD.

A. D. 1269.

At the death of his father, Leo became so unhappy, that for several months he was inconsolable, and falling ill through excess of grief, was at the point of death. On this occasion the Sultan of Egypt and the Khan of the Tartars, with many other chiefs, sent ambassadors to offer consolation to Leo, and exhort him to resume kingly the reins of the government of his kingdom.

Leo at length recovered from his sorrow, through the kind exhortations of his friends, and assembling the bishops and the chiefs, was anointed king of the Armenians. Then he began to study to improve the condition of his people; he increased the pay of the troops, and was so liberal in his donations to the poor, fixing regular allowances for them. He repaired all the places which had been destroyed by the incursions of the enemies, and particularly the city of Sis. He also did

the same with the fortifications and different castles and towns which had fallen into decay. He erected public schools in various places, and caused all the literary productions of the Armenians, from the earliest ages down to this period, to be recopied and to be distributed amongst the convents of the kingdom.

Leo was of the most amiable and mild character; in person he was beautiful, in acts of charity he exceeded all his predecessors, and during his reign not one of his subjects ever called upon him for assistance without being benefitted by his bounty. He was emulated in his kind attention to the wants of his subjects, by his pious and virtuous queen Anna, more generally known by the name of Kir-Ann, by whom he had seven sons and four daughters.

While Leo was engaged in forwarding the welfare of the Armenians under his sovereignty, an abominable plot was formed, A. D. 1272, by some of the chiefs among whom were a few of his relations, to dethrone him. The king, however, being informed of the plot, seized the conspirators one by one and deprived them of their forts. But soon after released them, leaving his vengeance to God. A few of these retired to Egypt and incited the Sultan Pundukhdar to break the covenant of peace he had formerly made with the

kings Hethum and Leo. Upon which Pundukhdar invaded Cylicia at the head of a large force, and Leo, being unprepared to oppose him, retired to a distant part of his kingdom and fortified himself against the enemy. The invaders then spread themselves over the country, destroying and massacring all that fell into their hands. The fortified cities and castles, however, escaped their devastations. They blockaded the city of Sis, but they were unable to capture it, and after losing many people, they raised the siege and marched against Tarsus, where they knew the royal treasures were kept. Having invested it with all their forces, at length they took it, and plundered it of all its riches. Taking a number of the inhabitants into captivity, they returned into Egypt. But soon Pundukhdar obtaining fresh supplies of troops, returned to Cylicia to recommence his devastations. Leo then reflecting that nothing was to be obtained by remaining concealed, issued from his place, collected troops, and exhorted them to fight bravely for their country and their God. Dividing them into six divisions, gave the one to the old general Sumpad, the others to people of his confidence, and ordered old Sumpad to march against the Egyptians, followed at some distance by the others. In the mean time the king with his division hastened by

a circuitous route to come upon the rear of the invader's camp. The Egyptians seeing the small number of Sumpad's division, and fancying that they comprised the whole force of the Armenians, boldly marched to attack them. While they were engaged, the other divisions arrived, and shortly after Leo appeared in the rear of the enemy and began a furious assault. The Egyptians confused, gave way on all sides, and a dreadful slaughter of them ensued. Their Sultan Pundukhdar, with a few followers, succeeded in effecting their escape. The Armenians after gathering the spoil, returned to Tarsus, accompanied by a number of prisoners whom they had taken. Pundukhdar shortly after sent ambassadors and made peace with Leo.

The same year in which these events occurred, the Sultan of Iconium made three incursions into Cylicia, but was each time defeated and driven from the country with disgrace.

Some time after, A. D. 1276, the Iconians joined with the Egyptians to wage war with the Tartars; but Leo having proved to Pundukhdar the unworthy character of his new allies, the war was abandoned and the chief of Iconium treated with contempt. On this occasion Leo received the thanks of Apagha Khan of the Tartars, who invited him to pay him a visit in his residence; upon

which the king set out, and on his arrival there made a treaty of perpetual friendship and alliance with their prince. While he was there, the Iconians made an incursion into Cylicia and committed great devastations. On his return Leo collected his troops, and invading the country of Iconium, took full vengeance for the recent injury his country had suffered. Burning towns and villages, he captured numbers of captives and carried them into Cylicia. This expedition of Leo struck terror into all the adjacent nations with which he was on terms of enmity, and shortly after he received from all of them ambassadors proposing terms of peace and alliance, which were accepted. His chiefs also now began to look upon him with more than their usual respect, and Oshin, the son of Constantine of Lampron, having testified loyalty to the king, and regret for the rebellion of his father, was appointed governor of the castle of Asgura.

About the year 1278, when Cylicia was in perfect peace, the king suffered several domestic afflictions. His son Nierses, with his daughter Regina, fell ill and died, and soon they were followed to the grave by their mother Kir-Ann. The king, overwhelmed by these distresses, fell ill, and was for a long time confined by a dangerous malady. Not long after these events a plague broke out in the kingdom, sweeping off almost all

the population, so that the fields being left uncultivated, a famine ensued.

King Leo, after a reign of twenty years, the whole of which time was ardently devoted to the service of God, died, in the year 1289.

CHAPTER XI.

HETHUM THE SECOND.

A. D. 1289.

On the death of Leo the Third, his son Hethum the Second, assumed the crown of Cylicia. Hethum was a prince who despised all worldly pomp and grandeur, seldom arraying himself in his regal ornaments, and exhibiting in his manners the lowliest disposition. His principal society was with the priests of his capital, whom he daily engaged in prayers and other religious occupations. He was particularly attached to the literary productions of the Fathers of the Church, and his Bible was his constant companion. He had caused a copy of the latter work to be written in clear and elegant characters, expressly for himself, and at the end of it he wrote some verses expressive of the high satisfaction and comfort he derived from its frequent perusal.

In the year 1292, Melik Ashraf, the son of Kalavun Sultan of Egypt, at the head of a large army marched to the coasts of Palestine, at that time in possession of the Latins and Armenians. He captured the cities of Acre and Tripoli, and massacred all the Christian inhabitants. Then, in the following year, with new reinforcements he marched into the country bounded by the Euphrates, and laid siege to the strong city of Hromkla, then residence of the Armenian Pontiff. The governor was the uncle of Hethum and he made a brave defence for a long time. But at length it was taken by the Egyptians, who sacked it and butchered hundreds of the unfortunate inhabitants, carrying the remainder into captivity, among whom was Stephen the Pontiff. They plundered and then burnt all the churches, and took away with them the holy Hand of our Blessed Illuminator. Melik Ashraf was preparing then to invade Cylicia, when a messenger arrived bringing news to him, that during his absence, Egypt his country, was invaded and devastated by his enemies. He hastened to his country, accompanied by all his Christian captives, but on his arrival diseases broke out in the land, which almost depopulated it. Melik Ashraf was assassinated by one of his own servants, and was succeeded by a chief called Kitbugha. This chief seeing the mortality

always increasing, and fearing that the vengeance of the Almighty was upon his country, sent back to the Armenians the Holy Hand, and the church furniture the Egyptians had seized, besides releasing all the Christian captives. He wrote also a friendly letter to Hethum, desiring to make a treaty of peace and friendship with him. Hethum sent presents to the Egyptian chief, and returned to him a city which formerly had been taken from his nation by the Armenians.

CHAPTER XII.

THOROS THE THIRD.

A. D. 1293.

Hethum, the king, harassed by the cares of government, resolved to abdicate in favour of his brother Thoros. He convened an assembly of all the chiefs of the nation, and resigned the crown to his brother, after possessing it four years. Hethum then retired to a convent and assumed the name of Johannes, and becoming a monk put on, for greater humility and bodily mortification, the dress in use with the Latin Franciscan Friars. This occurred in the year 1293. The Armenians

still regarded him as their monarch, and Thoros continued to pay him submission.

Two years after an ambassador arrived in Cylicia from the king of Cyprus to Hethum and Thoros, to beg their sister Zablung in marriage for his brother Amaury, the Count of Tyre.

The royal brothers consenting, Amaury accordingly came to the city of Sis, where the marriage was celebrated. From this connection sprung Johan and Guido, who in the course of time reigned over Cylicia. About the same period the Emperor Andronicus sent two ambassadors to Hethum and his brother, to demand one of their sisters in marriage for his son Michael, whom he had associated with himself as joint Emperor. The two princes agreed, and thereupon Mary their sister, in her fifteenth year was sent to Constantinople, where the marriage was celebrated on the 16th. January 1296. Mary bore the prince Michael two sons and two daughters; Andronicus, who afterwards became emperor, Manuel, Ann and Theodora.

Shortly after this marriage, Thoros became tired of holding the government and besought Hethum again to resume the crown. The latter finding that Thoros was determined to relinquish the crown, reluctantly reascended the throne. Some of the chiefs having shown marks of enmity to Hethum, he seized

and punished them. He then paid a visit to Ghazan, Khan of the Tartars, with whom he renewed the treaty of peace and alliance between the two nations. Hethum and Thoros then, being invited by the Empress Mary their sister to pay her a visit to Constantinople, they left the government of Cylicia in the hands of their brother Sumpad, then a powerful warlike character, and proceeded to Constantinople. Sumpad having ingratiated himself into the favour of the Armenian chiefs, determined to seize on the crown. He seduced his other three brothers and the Pontiff Gregory, by whom he was anointed in the city of Sis, king of the Armenians. Then Sumpad sought to confirm himself on the throne. He paid a visit to Ghazan Khan, and persuaded that prince to acknowledge him, by a written document, sovereign of Cylicia. The Khan gave him one of his relations in marriage. Sumpad returning to Sis, neglected nothing to ensure his continuance on the throne; he wrote, together with the Pontiff Gregory, letters to the Pope of Rome, wherein he made over himself and his dominions to the Romish power, to which he received kind replies.

On the return of Hethum and Thoros to Cylicia, Sumpad took up arms and drove them out of the country, and upon their making application to the Khan for assistance

against the usurper, Sumpad caused them to be seized in Cesarea and placed in confinement at Partzer-pert. A few days after Sumpad caused Thoros to be put to death and Hethum deprived of sight, in the year 1297.

Constantine, the brother of Sumpad, at these deeds was seized with horror, and making a party with some of the chiefs, collected a few bold and determined men, at the head of whom he marched to Sis to punish the usurper. Sumpad went out of the capital to meet him, and in the battle that ensued Constantine proved victorious; he made Sumpad prisoner and placed him in the same prison with Hethum. This latter being released from his prison, but blind, the reins of government were held for about two years by his deliverer and brother, Constantine; at the end of which period Hethum had miraculously his sight restored to him. All the nation rejoiced at this event, but Hethum did not wish to resume his crown, desiring to retire to a convent there to pass the remainder of his days. He was prevented, however, doing this by the Armenians, who forced him to take possession of the throne, which occurred in the year 1300.

Constantine having once tasted the delights of reigning, was discontented in relinquishing the power to his brother Hethum. Therefore he plotted to join his brother Sumpad against

the king. Hethum being made acquainted with his intentions, caused him to be arrested, and they were both sent to the Emperor at Constantinople, by whom they were kept in custody until their death.

In the year 1301, the Sultans of Damascus and Egypt invaded Cylicia ; Hethum assisted by Tartar troops, attacked and drove them out of the kingdom. Then the Lycaonians and Egyptians marched against Hethum; but they had the same success, and were obliged to make peace. Then at the request of Hethum a Tartar division, commanded by the general Bilarghu, fixed his residence at Anazarba, for the protection of the country. Hethum having no issue, adopted Leo his nephew, and caused him to be crowned king of the Armenians in the city of Sis. As for himself he was thenceforward called the King's father.

CHAPTER XIII.

LEO THE FOURTH AND OSHIN.

A. D. 1305.

On the retirement of his uncle Hethum, Leo ascended the throne of Cylicia, in the year of Grace, 1305. He was the son of the

murdered Thoros, and like his father possessed an excellent disposition, and extraordinary talents. In all important cases of state he invariably repaired for advice to the convent in which the late monarch Hethum had retired, where the latter guided him in the path which it was proper to pursue.

Some religious questions, however, arising among the clergy about the reformation of the church ceremonies, several councils were held on this subject. Dissensions arose amongst the people, and the king, together with his uncle Hethum, imprudently persisting in forcing the nation to conform to the regulations of the unpopular decisions, created enemies, who by their machinations wrought their destruction. Several of the chiefs, who differed with Leo and Hethum in these matters of religion, repaired to Bilarghu, the Tartar general, who commanded the Tartar division in Anazarba, and inspired him with the same enmity to the king and his uncle as they themselves entertained. Bilarghu hereupon invited Leo and Hethum to visit him in order to confer upon some affair. The king and Hethum not suspecting treachery, proceeded to Anazarba accompanied by Oshin the general and forty other chiefs of the nation. They were received by Bilarghu with much affected respect, when seizing his opportunity, the Tartar caused

them all to be mercilessly butchered. This happened in the third year of Leo's reign. The murderer Bilarghu then assumed regal power. On the news of this massacre reaching Oshin, the youngest brother of Hethum, he was struck with horror, and instantly setting out for the capital Sis, he collected the remaining of the chiefs, and procuring troops, marched against the Tartars and drove them out of the kingdom. Mourning then overspread the nation on account of the loss of the king, his uncle and so many of the chiefs.

Oshin succeeded to the crown in the year 1308, and after setting the state affairs, returned to the old point of religious reforms; again discord and dissension overspread the land.

In the year 1317, died Ann the consort of Oshin, leaving one son named Leo. The king shortly after married Johanna a Latin, and of the royal family of Sicily. Being thus connected, Oshin demanded, by the desire of the Pope, assistance from the kings of the West against their enemies, which was promised by them.

While Oshin was expecting the arrival of troops from his European allies, Cylicia was invaded by Sultan Nasr, chief of Egypt, at the head of 18,000 men. Oshin at first inclined to retreat before the enemy, but at

length confiding in God, collected about 200 men, all bold and hardy, and attacked the Egyptians by surprise in their camp. Success followed this daring enterprise, and the enemies were defeated and fled, leaving on the field 6000 men, and a number of prisoners with many chiefs.

The year after, A. D. 1320, the king fell dangerously ill, and feeling his last hour draw nigh, called to him several of the most faithful chiefs, among whom was Oshin of Gorigos, and delivered to their charge and protection his queen Johanna, and his son Leo, then about twelve years, directing that on the latter attaining the age of puberty he should ascend the throne, should they think him capable of governing the nation. He then appointed Oshin Bail regent, and shortly after died in the thirteenth year of his reign.

Just about this time a violent earthquake shook Armenia, swallowing up a number of villages in the provinces of Ararat and Sunies. The great city of Ani was also destroyed, and the inhabitants dispersed into various parts. Some took up their residence in Vasburagan, others settled in Persia; a great number went to Tartary and resided near Astracan, whence part of them removed to Crimea in the year 1331, where they built a number of houses and churches; the re-

mainder went to Europe and settled in Poland, Wallachia, and other places, where their posteriy exist to this day. Ani was never afterward rebuilt.

CHAPTER XIV.

LEO THE FIFTH.

A. D. 1320.

Leo the Fifth succeeded his father as king of the Armenians at the age of twelve years. Oshin Bail the regent married the young king to his daughter, and being a widower himself, he espoused the queen dowager Johanna. Oshin then assumed the titles of father of the king and Lord of Cylicia and Isauria. The Armenian general Hethum dying, the regent appointed to that high office, his own brother Constantine. In consequence of this act of favour of Oshin, some of the Latin relations of queen Johanna provoked the Armenian chiefs to conspire against him, abetted by Zablun the sister of the deceased king Oshin, and widow of Amaury Count of Tyre, by whom she had three sons, Henry, Johannes, and Guido.

On discovering this, Oshin Bail, at the head of a large army invaded Tyre, and

capturing Zablun and her eldest son Henry, brought them to Sis where they died in prison. The other two sons of the princess fled to Cyprus, near their uncle the king of the island.

In the year 1321, Nasr the chief of Egypt, hearing of the unpopular character of the regent, sent an army to Cilicia for the purpose of plundering it. A detachment was sent to lay siege to the city of Payas on the sea coast. Constantine, the Armenian general, at the head of 600 men attacked and routed this body, and then advancing against the other divisions of the Egyptians, defeated and drove them out of the country.

The Egyptians, however, getting reinforcements, marched again to Cilicia, and besieged the city of Payas. Invested by sea and land it at length surrendered; the infidels destroyed the whole of its fortifications, and massacred a number of the inhabitants. Then spread themselves over Cilicia, and having devastated it, gathered the spoil and returned to Egypt.

The Armenians applied again to the Latins for assistance; but as at the first time, now also had nothing but promises. Nasr the chief of Egypt, being acquainted with the expectations of the Armenians, prepared a large army to oppose the expected force. But at length perceiving that none was

likely to appear, he determined to march to Cylicia and extirpate the inhabitants. He associated with him a great chief named Emir Omar, who had many Turkish troops under his command. He prevailed also with the great Tartar general Temurdash, to join the enterprise. Thus then was a formidable coalition formed against the young monarch Leo and his regent Oshin, composed of Egyptians, Turks and Tartars.

Temurdash commenced first the hostilities, marching into Cylicia at the head of 30,000 men. The country was taken by surprise, and the Tartars began their devastations without the least opposition being made to them. Villages and towns were destroyed, the inhabitants were killed, and the tombs were opened in hopes of discovering treasure. The corn in the fields was burnt and the cattle wherever found, were carried away. For twenty-five days they continued pillaging and despoiling, at the end of which period they left the country with the booty they had obtained.

Then to the Tartars succeeded the Egyptians with their allies the Turks, who marching into the heart of the country committed unheard-of excesses and cruelties. Many of the fortified cities, amongst which Adana, were taken and destroyed. Wherever they came, death and destruction followed: and

well has it been said, that the record of their invasion forms the bloodiest page in the history of the Armenians. Having spread mourning and desolation over the land, they returned to Egypt, carrying with them about 20,000 souls into captivity. During these calamitous events the Armenian chiefs, instead of joining to resist the invaders, were fighting and quarelling with each other.

In this state of distress king Leo and the Pontiff Constantine wrote to Pope Johannes, informing him of the ruined state of the country and imploring aid. The Pope returning them kind replies, exhorted them to patience, and sent them money to commence repairing their towns and villages, and raising troops to oppose the invaders. The Pope wrote also to the Christian nations, but his applications were treated with neglect.

The Armenians then applied for assistance to Abusaid, Khan of the Tartars, who generously sent them 20,000 troops to protect their country, and wrote to Leo to assure him of his friendship and alliance. He also sent ambassadors to the chief of Egypt to endeavour to make peace between him and the Armenians.

Before the Tartar troops had arrived, a horde of plunderers, composed of different nations, invaded that unfortunate country from Asia Minor. The great city of Eyas, was

plundered and burnt; they took its castle near the port, and dismantled it, but on their extending their depradations, the Armenians, urged by despair, took up arms and attacked them. Vain however was their attempt, before the great number of the spoilers. The Armenians after leaving half their force dead on the field, were defeated and numbers of them taken prisoners. The enemy then took Melun and set fire to it, causing a great number of the inhabitants to be burnt and the remainder carried into captivity.

In the year 1323, however, through the mediation of the Pontiff Constantine the Third, a treaty of peace was signed between king Leo and the prince of Egypt. The Tartar auxiliaries having also arrived, the Armenians took heart and began to repair their country.

About the year 1330, enmity broke out between Leo and his father-in-law Oshin Bail; upon which the former sent troops to Adana and seizing Oshin and his brother Constantine the general, put them to death. He then sent the head of his father-in-law to the chief of Egypt, and the head of Constantine to the Khan of the Tartars. Leo then sent to Cyprus for his cousin Johannes, son of Zablun, and appointed him Bail, that is chief of chiefs, and General of the Armenians he nominated a Latin of the name of

Baldwin. The king more fully developing his unruly passions, killed his queen, and then married a Latin, daughter of the king of Sicily.

Some time after, A. D. 1334, a report was circulated that the Latins were making preparations to march to deliver the Holy Land from the hands of the infidels. The chiefs of Egypt and Aleppo were much alarmed, and thinking that the Armenians were the cause of their enemies arming, and would in the event of their coming render them assistance, determined to destroy the whole of them. Nasr, however, had formerly made a solemn treaty with Leo to abstain from hostilities fifteen years; being therefore unable to march in person against Cylicia, but alarmed at the report of the approach of the Latins, collected his troops and placed them under the command of the chief of Aleppo, who was at that time the avowed enemy of king Leo.

The chief of Aleppo marched into Cylicia, and taking the Armenians by surprise, ravaged the country from one end to the other, burning towns and villages, and killing all the people they found. Having gathered booty and prisoners, he returned to Egypt and Arabia. During this hostile visit Leo fled with his chiefs, and fortified himself in impregnable places.

In the year 1337, the Egyptians again invaded Cilicia. Leo having no means of resistance, shut himself up in a castle, from which he sent ambassadors to Melik Nasr imploring a reconciliation. The latter replied: "I will never make peace with you, until you promise on oath, not to hold any correspondence or communication with the western nations,,.

Leo forced by distress and the miseries which he saw his subjects daily suffer, swore on the Evangelists the oath required, in presence of the Egyptian ambassadors. The enemy then left Cilicia, and the country again tasted the sweets of tranquillity.

Notwithstanding this oath, Leo after two years again began his correspondence with the Pope and the other western powers. Melik Nasr, coming to the knowledge of it, immediately despatched to Cilicia a body of 16,000 cavalry, to ravage the country; which they did and returned again to Egypt with great booty and numbers of captives. Henceforward Leo to prevent a recurrence of hostilities from the same quarter, never made open communications to the Pope, yet through the medium of the Latins in Cilicia he secretly informed him of his distress and supplicated him for assistance.

On this account a disagreement took place between the chiefs and bishops and the king

and the Pontiff, one half of them insisting upon the total discontinuance of communication with the western nations, declaring that through them they were reduced to almost utter ruin, the remainder opposing. This dispute at last grew so violent between the Pontiff and the king, that the former rebuked the latter, and threatened him with the vengeance of the Church. Leo was so incensed at this, that he caused him to be deposed from the pontificate, after having held it fourteen years.

After a reign of twenty-one years, Leo the king, died, in the year 1342.

CHAPTER XV.

JOHANNES OR CONSTANTINE THE THIRD,
GUIDO, AND CONSTANTINE THE FOURTH.

A. D. 1342.

Leo having no issue, his cousin Johannes Bail, surnamed Juan, the nephew of the king of Cyprus, and the son of the princess Zablon, was elected and anointed king of the Armenians, under the title of Constantine the Third. This prince was an ignorant and unprincipled character, utterly careless of the welfare of his subjects, and continually

embroiling himself with the chiefs of the nation. He altered the royal palace in Sis to a most ridiculous and inelegant form, and despising all laws of decency and order, indulged in the most disgraceful pleasures. Having issued an order, under severe penalties, for the whole of the Armenians to conform to the ceremonies of the Romish church, it produced such a tumult in the nation, that the troops rose in mutiny and killed him after a short and disgraceful reign of one year.

At his death the Armenian chiefs unanimously called his brother Guido, surnamed Sir-Gui to the throne. He was at this period governor of Achaia, but upon his being acquainted with the choice of the nation, he immediately proceeded to Sis, where he was anointed king, in the year 1343. When the news of these changes reached the Egyptians, they were aware of the weakness of the nation, and forthwith invaded Cylicia in large numbers. Guido having no means to oppose, retired to a fortified castle. The Egyptians having plundered every valuable thing, they returned to their country.

The next year again they invaded Cylicia, and had the same success. At this period Cylicia was in a lamentable state of disunion; the chiefs divided into factions and engaged in the prosecution of private feuds, lent no

aid whatever to the king whom they abhorred. Guido had rendered himself very unpopular by the measures he adopted on his accession. He seized all opportunity of displacing the Armenians from offices of trust, which he gave to his Latin relations, and at this period most of the cities and castles of the kingdom, were commanded by these strangers. At length Guido pushed the patience of the nation to a last trial, and began to force the Armenians to conform to the Latin religious ceremonies.

A considerable tumult was the consequence of this measure, and some of the independent and spirited chiefs wrote to Guido, exhorting him to look to the affairs of state and not meddle with religion, bringing also to his recollection that by the same measures his brother was deprived of his crown and life. The king remaining inflexible, a conspiracy was formed against him, which cut him off in the second year of his reign, in the year 1344.

On the death of Guido, Constantine the Fourth, son of Baldwin the Armenian general and grand-son of a Latin, was raised by the Armenians to the throne of Cylicia. This prince acted with prudence and honour, and endeavoured to restore peace and union amongst his subjects. Shortly after his accession, he had occasion to make some com-

munications with the Pope and western nations; which coming to the knowledge of the Egyptian chief, he collected a large army consisting of Egyptians, Syrians and Mesopotamians, and determined to extirpate the Armenians, conceiving that if he could effect this, the western nations would no more think of the East.

Constantine being acquainted with the preparations of the Egyptians, gathered a few brave troops, appointed a powerful Armenian chief his general, and proceeded to meet the infidels. At the incitement of the Pope, Hugues, king of Cyprus, and Deodatus, a Commander of cavalry from the island of Rhodes, brought troops to the assistance of the Armenians. The conjoined Christian forces thus prepared, advanced to meet the invaders, who after a severe contest were routed and driven out of Cylicia. A vast number fell on each side.

The country now became in some degree reanimated, and contentment again appeared amongst the inhabitants. Many communications passed between the king and the Pope, to whom Jacob of Sis was sent on a mission. This messenger speaking personally to his Holiness, convinced him rather than those who had attacked the Armenians by calumnies.

In the year 1360, Constantine the king

died, after a reign of eighteen years. An interregnum of two years ensued, occasioned by the dislike of the chiefs to nominate a successor to Constantine from amongst his family, and they were afraid to elect one of their own body. Thus the country was in a state of anarchy, and the enemies, taking advantage of its defenceless state, ravaged it with the most perfect impunity.

CHAPTER XVI.

LEO THE SIXTH, LAST KING OF THE ARMENIANS.

A. D. 1365.

When the news of the late king's death, and the deplorable state of Cylicia reached the Pope, he wrote to the Armenian chiefs, exhorting them to join with each other and appoint a head to the nation. At the same time he advised them saying, that their choice could not fall on a worthier object than Leo Lusinian, who was connected both with the Armenians and Latins, being of the family of king Guido, and a relation of Peter king of Cyprus. Then the Armenian chiefs and bishops, according to the advise of Pope Urban the Fifth, raised Leo to the throne

under the title of Leo the Sixth. He was solemnly anointed in the Cathedral of Sis, king of the Armenians.

Leo had some time before married a Latin named Mary, belonging to the family of Lewis Charles king of Hungary. This prince was of a naturally good disposition, and proved a much better monarch than many of his predecessors. He perhaps would have been one of the most glorious of the Armenian kings had he lived at any other period of their history. But alas! Cylicia was now in her last stage of decrepitude. The chiefs forgetting the exploits of their forefathers, and the glory of their nation, only sought to obtain a petty and temporary superiority over each other; by such conduct the whole country was embroiled with feuds. The lower orders, used merely as tools in the hands of the powerful, seeing the unworthy passions which animated the bosoms of their superiors, lost that affection and respect for them which are absolutely necessary for the preservation of order in a state such as Cylicia, where only the king and the nobles possessed the power. In such a degenerated state it only required a slight convulsion to shake the government to pieces.

In the year 1371, the Egyptians again invaded Cylicia, ravaging it with the same ferocity as before, burning towns and cities,

and destroying all the products of the lands. Hereupon a dreadful famine ensued, and some idea may be formed of its extent, when it is related that a bushel of corn was sold in the city of Sis at the enormous sum of 500 pieces of silver.

Leo, the king, attempted to arrest the progress of the invaders, but was defeated and severely wounded, on which he fled for safety into the mountains. Here he remained for a considerable time and no accounts being received of him, the general belief was that he had fallen in the field. The Armenians, after some time employed in useless search after Leo, determined to appoint Otho, the duke of Brunswick and a descendant of the royal family of Saxony, king, and to make him espouse Mary the queen. While preparations were making for these nuptials, Leo appeared, to the great joy of the queen and the nation.

In the year 1374, a revolution broke out in Egypt; the Sultan was deposed and his cousin Ashref Shaban usurped the throne; he was an inveterate enemy of the Christians. Ashref on hearing of the wretched condition of Cylicia, and being aware of the connection between its king Leo and the Pope, sent a large army to invade the country. The Egyptians were so vast in number, that the Armenians abandoned their arms and dispers-

ed through absolute fear; 30,000 of the population took refuge in other countries from the fury of the infidels. Their cruel invaders, having spread themselves all over the country, committed the most horrid devastations, putting all the inhabitants, who fell into their hands, to the sword, and totally demolishing all the convents, churches, and other buildings which they captured. The city of Sis after standing a siege of two months, was taken by the Egyptians and sacked. They broke open the tombs of the Armenian princes and burnt the relics they contained. Then despatching parties of troops to all parts, they destroyed by fire every building that a human being could inhabit, and rendered the country a complete desert, determined, as they declared, that the name of Cylicia should be erased from the list of kingdoms in Asia. The Egyptians then commenced torturing their captives to make them deny their religion, and on their remaining firm to their faith, they were put to death in various cruel ways; some by being flayed, others by being sawed asunder, and a vast number by means, the relation of which would be an outrage to decency. The priests were blinded by red hot irons thrust into their eyes. The bishops had their tongues cut out and their fingers disjointed and bruised. These were permitted to live as a monument

of the vengeance of the infidels, who had with fiendish ingenuity incapacitated them entirely from ever pursuing their vocation.

At the commencement of these horrors, Leo despairing of affording assistance to his subjects, consulted the safety of himself and his family, and taking Mary his queen, Phinna his daughter, and Shahan the chief of Gorigos his son-in-law, shut himself up in the strong fortress of Gaban, where he was afterward joined by a few chiefs. Here he was blockaded by the Egyptians for nine months, at the end of which time the provisions of the fort were entirely exhausted. Leo then by the advice of his followers sent proposals to the general of the Egyptians, wherein he offered to surrender, provided the lives of the garrison were spared.

The general promised this on oath, whereupon the king came out of the fortress and gave himself up. He was immediately fettered, and Gaban plundered. Here the captors found an immense booty, all the royal treasures having been removed thither at the beginning of the invasion. The Egyptians then departed and carried the whole of the royal family in chains to Cairo. Many people enterposed with the Sultan on their behalf, entreating him to spare their lives. "If, said the Sultan, they will renounce christianity, I will immediately set them at liberty,,".

The same offer was subsequently made them by his son and successor, Sultan Melik Mansur. They, however, refused and remained in prison seven years. This capture of Leo occurred in the year 1375, in the eleventh year of his reign, from which period we date the extinction of royalty amongst the Armenians. For to such a state of desolation had the Egyptians reduced Cilicia, that the most sanguine could not entertain the slightest hope of again seeing it reestablished as the kingdom of the Armenians. That unfortunate country remained for a considerable time in the hands of the Egyptians, from whom it passed to the Ottomans.

After the royal family of Armenia had been in captivity five years, Shahan, by the mediation of some friends, obtained his release A. D. 1380, on which event Leo sent him with letters to the Pope of Rome and Juan king of Spain, imploring assistance from them to release him and the remainder of his family from confinement. While the king of Spain was consulting with regard to means for rescuing the unfortunate king of Armenia from prison, the Sultan Melik Mansur died, and was succeeded on the throne by his brother Melik Salih, a child six years of age. Juan then sent ambassadors to Egypt with valuable presents, praying

the infant monarch and his guardians to release the royal family of Armenia from prison, pledging himself that henceforward no molestation should be offered by them to the Egyptians. The Spanish embassy met with success in their mission, and Leo and his family were released, and the ambassadors furnished with letters to king Juan. This occurred in the year 1382.

Immediately after his release Leo, with his family, proceeded to Jerusalem to offer up his thanks at the Holy Sepulchre. Here he left his queen and daughter agreeably to their wishes, and then went to Rome, where he was kindly received by the Pope Urbanus the Sixth. From Rome Leo went to Spain, where king Juan gave him a very honourable reception, and bestowed upon him houses and lands.

At this period a bloody war broke out between France and Great Britain. The Pope undertook the office of mediator between these great rival powers, and on this occasion selected Leo, the last Armenian king, to accompany his legates in several embassies to London and Paris, having, as he declared, the highest opinion of the qualities of the head and heart of this unfortunate prince. Leo was particularly pleased with this mark of the favour of His Holiness, as it opened to him a new field in which he could exercise

his talents for the good of his native country. He hoped to be able to acquire supporters in the monarchs of these countries in his projected attempt to replace himself on the throne of Armenia. But after repeated interviews with the kings of England and France, he found that neither power had any inclination to profit by the Pope's pacific proposals. He was also disappointed in his hopes of assistance from them in the dearer interests of Armenia, as they declined doing any thing for him, otherwise than by wishing him success.

Some time after, having visited France, Leo died at Paris on the twentieth of november, 1393, in the sixtieth year of his age, and the eleventh of his liberation from Egypt. His remains were interred in the church of the convent of the Celestines, and a magnificent tomb erected over them. His queen Mary died, as it is supposed, at Jerusalem, and was quickly followed to the grave by her daughter Phinna.

Thus perished the royal power of Armenia. From this period the Armenians were condemned to live under the heavy yoke of their foreign masters. These, incapable of any great idea, and careless of any

monumental work, by which a nation marks its own temporary passage in the history of mankind, only used their power to destroy all that was left of the past grandeur of Armenia.

The miserable and defenceless inhabitants, being continually persecuted for their religion, and harassed with heavy taxes, which, as they were unable to pay, they were sold into slavery; being also in despair as to the future, they preferred to leave their homes, their property, their country, and to wend their way towards foreign lands in search of that hospitality, which was refused them under the lost sky of their loved country.

Thus was diminished the number of the aboriginal inhabitants of Armenia. Foreigners, or rather hordes of barbarians, as there were the Keurds, rushed to inhabit the country abandoned by the expatriated Armenians. They principally resided in the country of the Mogs, in Vasburagan, Duruperan, Paghesh, Sasun, Peznunik, Daron, in the country of the Aghtznies near Mesopotamia.

All these districts or provinces had distinct governments, and in the course of time their population became numerous, swelled by hordes of Tartars and Turks who occasionally came and settled there, mingling with the Keurds, and forming one nation

with them. They were afterwards conquered by Tamerlan. All these people were hostile to the remainder of the aboriginal inhabitants, whom they continually annoyed and regarded rather as foreigners than as the rightful owners of the country.

END OF THE HISTORY OF THE RUPENIANS

HISTORY OF ARMENIA

EVENTS OF LATTER TIMES

CHAPTER I.

A RECORD OF EVENTS THAT OCCURRED IN ARMENIA AFTER THE DECLINE OF THE ROYAL POWER.

From the close of the regal dynasty in Cilicia up to the present day, the history of Armenia is simply an account of its religion, the pontifical power only being left to the Armenians intact. Nevertheless since during this period there occurred several events in Armenia, which caused some political changes, we do well to mention a few of them in order to complete our historical sketch.

It was about the year 1378, that the great conqueror Tamerlan flourished. This individual at first reigned in the city of Samarcand, in the year 1366. Twelve years latter set out to effect the conquest of Persia, which having subjugated, he overran the country of Aderbeyjan and captured the city of Tabriez. Here having collected an army of 700,000 men, he brought several other places into subjugation and then invaded Syria, and in 1386 captured Bagdad, from whence he proceeded to Vasburagan. After committing many ravages, he marched to the country of Sunies, where he took the fort of Erunjak, and massacred all its inhabitants. Thence he marched to other places of Armenia, and having captured many cities he spread desolation every where, cruelly massacring all who fell into his hands.

In the year 1389, Tamerlan invaded the provinces of Duruperan and Daron, where his troops being engaged in destroying the towns and villages, an Armenian woman gave an instance of virtue and heroism. She was a native of the province of Mush; seeing that the Tartars had taken the village in which she lived, she seized a sword, and taking her beautiful child, of about eight years of age, she took refuge in some place, where she hoped to be safe from falling into

the hands of the Tartars. But being closely pursued by the enemy, the unhappy woman thinking of her own and her child's safety, resolutely turned upon them and cut down several of her assailants. Perceiving, however, that the enemy continued increasing in number, and knowing that if she and her child should fall in their hands, her person would be violated and the boy become a Mahometan, she lost all self control and raised the sword which she had lately wielded in her defence, to the bosom of her darling child and plunged it into his heart. She then ran with all speed to an eminence, overlooking a precipice, whence after making the sign of the cross, she precipitated herself and perished. The Tartars seeing this were ashamed and horrified, and they returned to their camp.

Tamerlan after this passed to the provinces of Shirag, Passen and Vanant, and having captured the city of Kars, massacred a large number of the inhabitants, making the remainder prisoners. A singular incident, however, took place at the capture of Kars. Tamerlan took 300 of the Armenian inhabitants and 300 aliens, and divided them into two distinct parties. He then said to them: "I intended to draw lots which of these two parties should be destroyed; but now I have decided that the Christians shall

perish,,. Whereupon the Armenians cried: "It is better for us to die Christians than to live apostates,,. Two of them, however, two brothers, left their party and went over to the aliens. Tamerlan, however, gave orders for the latter party to be killed, and the Christians to be spared. Whereupon the two apostates stepped forward and cried: "We are Christians and servants of Christ,,. Tamerlan said to them: "If you are Christians, why do you stay with the aliens? but you are wicked and deceitful persons, and deserve death,,. Hereupon he ordered them to be killed, and left untouched both Christians and aliens.

Tamerlan, after having conquered the whole of Armenia, Georgia, Persia, India, and many other countries, in each of which he left some record of barbarity, went to Asia Minor and captured many cities. Having laid siege to Sebastia, which contained more than 120,000 inhabitants, he promised them on oath, that if they would surrender he would not put any of them to the sword. "Should any man of my army, said he, raise his sword against a citizen of Sebastia, may he be the one to perish by it,,. Deluded by these promises, they surrendered. This was a signal for Tamerlan to commit the most horrid barbarities. He first made the young men captives; then he selected all the wealthy

people, and after torturing them to discover where their wealth was concealed, he caused them to be tied head and feet together, and then buried alive in large pits dug for the purpose. The women were bound by the hair of their heads to the tails of young horses, who being let loose tore the poor helpless beings to pieces. The young children he caused to be bound hand and foot, and laid together in an open plain, where they were trampled to death by horses. In commemoration of this horrid fact that place was, and is still, called Sev Hogher, i. e. the Black Ground. The soldiers, amounting to 4 000 men, he caused to be buried alive ; “for, said he addressing them, I promised on oath that you should not die by the sword,, . He found in the city a number of lepers, whom he caused to be strangled ; “If I did not spare healthy people, said he to them, of what use can you be to me, but to infest my army ?,, Then he caused the churches of the city to be demolished, one of which was dedicated to the Forty Saints, and was adorned by forty cupolas, each resting over the remains of one of the patron saints. He afterward captured Bayazid, the sultan of the Ottoman Turks, and taking captives more than 60,000 families, many of whom were Armenian, carried them to Khorasan. Tamerlan afterwards went to Samarcand, where he died

in the year 1406, and left his immense possessions to his son Shahruh, who succeeded him.

Tamerlan, although he committed so many cruelties, always gave those whom invaded a choice of surrendering at discretion, in which case they would only be made tributaries, or of braving his vengeance. It is related of him, that in the course of his expeditions he used camps of three colours, each indicating his intentions. On his approaching a city he would pitch a camp of white tents, thereby promising favour on immediate surrender. If this had no effect, white gave place to red, which denoted anger, and that he would desolate with fire and sword. On a further continuance of the siege, gloomy black took the place of the red ones, by which they were to understand they were devoted to destruction.

It is also said that whatever books Tamerlan found in Persia and Armenia, he took to Samarcand and placed in a large tower, whence he never permitted them to be taken; but if any persons were desirous of referring to any of the works there preserved, they were allowed free access to them.

After the invasion of Tamerlan, Armenia suffered much under the different chiefs between whom its provinces were divided. The principal of these were Yussuf, who

governed the Sasuns; Emir Ezin, the chief of Vasburagan, who resided in Ostan; Miran Shah, one of the sons of Tamerlan, who ruled in Tabriez; Shahruh, the eldest brother of the latter, who governed at Khorasan. The chiefs were continually waging war with each other in Armenia, and destroyed a number of cities in the course of their encounters with each other. Yussuf proved the most powerful of all these, having captured Bagdad, which he placed under his son Scandar. Yussuf, a short time afterwards, took up his residence in Vagharshaguerd, and in an expedition he took the city of Akhaltzikh, where his troops committed the most dreadful cruelties.

On his death his son Shah Mahmud assumed power, and opposed Shahruh the king of Khorasan who had come against him to Armenia. In a battle fought between them in Pakrevant, Mahmud was conquered.

On the departure of Shahruh from Armenia, he appointed Jihanshah, another son of Yussuf, to act as his viceroy. Whereupon war broke out between Jihanshah and his brother Scandar of Bagdad, and the country was much harassed by their hostilities against each other. Scandar was at length killed by his own son Shahubat. Owing to these continual wars a famine broke out in Armenia, so severe that, it is said, many

persons were compelled to eat human flesh, and a vast number went to other countries.

During this year of trouble and misery A. D. 1435, one chief of the Armenian nation proved a kind protector of those of his unfortunate countrymen who came to him. This was Beshghén, the son of Sumpad the Orbelian, who governed the upper part of Sunies, and a portion of Gaban. He was the father-in-law of Alexan, king of the Georgians, and had under his dominion more than 6,000 Armenian families, whom he governed with paternal kindness. During the contest between Scandar and his brother, Beshghén received all the fugitives that came from those parts which the hostile brothers had devastated. The king of Georgia observing the popularity that Beshghén enjoyed, began to fear that his kingdom would be deserted by the Armenians who composed a large part of the population of his country. He therefore at the instigation of his chiefs found means, by promises of large rewards, to induce one of the most intimate friends of Beshghén to assassinate him. The traitor caused Beshghén to swallow poison; the latter who almost immediately discovered his friend's treachery, took various antidotes, but all proving ineffectual he died in the year 1438, and his death threw all the Armenians into the deepest sorrow. The assassin,

however, was arrested and his hands and feet cut off.

The Georgian king being a tributary of Jihanshah the prince of Tabriez, revolted. Upon which Jihanshah uprose against him and devastated Georgia. He besieged and captured the city of Shamshuldé in which were 20,000 Armenians. Here his troops committed the most detestable atrocities. Just before entering the city they beheaded 1664 of their captives, and raising a mound with their heads near the principal gate, they butchered sixty ecclesiastics and grandees on it. When the city had fallen into their hands, they put 3,000 of the people to death. Some had their skulls fractured and crushed, others were quartered alive. Some afterwards through fear being driven to renounce christianity, were, together with those who remained firm in their faith, indiscriminately slaughtered. After this 9400 of the citizens were dragged into slavery. They acted in a similar manner with other cities of Georgia which fell into their hands. On the return of Jihanshah to Tabriez, he appointed his son Hasan Ali, Governor of Armenia. This prince took up his residence in Nakhjivan and appointed subgovernors to preside over the different provinces. These latter were called Begs or Beys, one of whom was named Yaghub, who resided in Erevan.

In the year 1575, Shah Tahmas the First, king of Persia, terribly harassed the Armenians, plundering and destroying their country in the most merciless manner. Some idea may be formed of the atrocities he committed in Armenia, when the records state that the king, by direction of his ministers, issued orders that no tribute was to be exacted from it for fifteen years, since the country exhibited the aspect of a solitary waste. Before the expiration of a third of this period, hordes of plunderers from the regions of Caucasus devastated Armenia, and massacred hundreds of its inhabitants. The result of this succession of destructive invasions was that a famine overspread the land.

In the year 1583, the Turks having conquered the whole of Armenia as far as Tabriez, increased the tributes of the country to such an intolerable degree, that all ranks of people were reduced to the greatest poverty. The pontificate of Etchmiadzin was also taxed to an enormous amount. Harassed and persecuted by the exactions of their tyrants, multitudes of the Armenians quitted the land of their birth and went into voluntary exile. Those who were from Artzakh, Udi, Shamakhy and Kantzag, took refuge in Persia, and were allotted habitations by the king Shah Abas, in the city of Ispahan.

CHAPTER II.

SHAH ABAS IN ARMENIA.

A. D. 1603.

In the year 1603, Shah Abas, king of Persia, incited by the chief of Salmast, who had rebelled against the Turks, and a few chiefs of the Medes, gathered a large army, with which he set out for the conquest of Armenia, then under the power of the Turks. The Persian monarch first arrived at Nakhjivan which he captured, and thence he marched into the province of Erevan, where, having taken numbers of the Armenian inhabitants; he laid siege to the capital of the same name. Here a great number of the Armenian and Georgian captives were killed; for Shah Abas had ordered them to advance to each assault in front of his troops where they fell by the arrows and other missiles discharged by the enemy. Unable to take the city, Shah Abas raised the siege and proceeded to other places of Armenia possessed by the Turks. After having conquered almost the whole of the country and appointed Persian governors, he returned to the siege of Erevan, which after a blockade

of nine months surrendered. Shah Abas then issued a decree to be proclaimed in all places, that henceforward the Armenians were to consider themselves under the dominion of the Persians. Then he began to torture the Armenian pontiffs, extorting from them great sums of money, which they were obliged to borrow at high interest.

The Turks, after their expulsion from Armenia by Shah Abas, collected a large army, and headed by a great general, named Jighaloghlu Sinan Pasha, set out determined to reconquer it. Shah Abas on hearing what a large number of Turks had been collected against him, became so alarmed, that he resolved to seize all the Armenians and transport them to Persia, in order that on the arrival of the Turks, they should find neither food nor money in the country. Thereupon the Persians were dispersed in parties all over Armenia, where they seized the inhabitants and drove them, like herds of cattle, to a vast plain in the province of Ararat; whence, when all were collected, they were to be marched into Persia. They then destroyed all the cities, towns, villages, and in short every place which could afford shelter to a human being in the country, together with all the stores of corn, wine, oil, hay, and every other article which could supply sustenance to man or beast, not only

that the Turks might be baffled in their enterprise, but that the Armenians might not be tempted henceforward to return to the land of their birth. Etchmiadzin was plundered and the Pontiff, who with some other bishops and priests were concealed there, were seized and placed indiscriminately amongst the crowd of captive wretches on the plains of Ararat.

Previous to the commencement of the seizure of the Armenians by the Persians, many of the former on the report of the Sultan's intention reaching them, fled to other countries; others, not a few in number, seizing all their portable property and a good store of provisions, took refuge on the summits of mountains and in caves in the vallies. Among the latter were Manuel, bishop of the monastery of Havutzthar, and Asdvadzadur, bishop of the monastery of Keghart, who accompanied by their relations, both clergy and laity, took refuge in a large cavern in the valley of Keghart, surrounded by stupendous masses of rock. Hither they were pursued by Emir Khan, who was appointed superintendent of the captives; he came upon them with a body of troops. On his arrival in the valley he stood opposite the mouth of the cavern, which was at a great height on the rocks, and called out to the Armenians to come

out, promising them pardon if they would surrender. But the Armenian bishops and their followers, confiding in the strength and security of the place where they had taken refuge, derided and threw stones on the Persians. Thereupon the latter began to try to ascend, standing upon each others shoulders. One of the Persian soldier having in this manner reached the entrance of the cavern, called out to Manuel the bishop, who in his terror losing his presence of mind, made no reply. Upon which the soldier entered sword in hand, and seizing the bishop dragged him outside, where he cut off his head and then threw it down to the Emir below. The rest of the troops then ascended, and entering the cavern, drew out the whole of the Armenians, part of whom they put to death, and drove the remainder to the camp of the other captives.

The Emir then being informed that many others concealed themselves in caves resembling fortresses in the valley of Coratar, proceeded thither with his army; but deeming many of them to be impregnable, he passed them and halted near a large cavern called Jakhushkhan, situated in a lofty place, and under the shelter of a sharp and craggy rock. Here about 1000 men, women and children, had taken refuge, guarding vigilantly the passes of the cavern. The

Persians first fired a few guns over the cavern, to endeavour to frighten the Armenians; but seeing that this produced no effect, 200 of them with much difficulty succeeded in reaching the top of the rock, from whence with great precaution they descended to a place where they could stop, and from whence it was impossible to proceed further on foot. They therefore let four of their comrades down the steep by ropes, until they reached the mouth of the cave, into which they entered sword in hand. The Armenians terrified at this sight, lost all self control and fell on each other like waves, without offering any resistance. The rest of the Persians then descended in the same manner, and entering the cavern, they massacred a great number of them and hurled their corpses into the valley, at the same time tearing the children from the arms of their mothers, and hurling them over the rock. They separated, however, the females, who perceiving that they were destined to be violated, they rushed to the mouth of the cavern and threw themselves down the rock; many of them not having sufficient courage, blindfolded themselves with their handkerchiefs, and plunged off the precipice, and thus all died. The Persians then carried off all that they found in the cavern, descended the rock and returned to the plains

of Ararat, which were covered with the captive Armenians, guarded on all sides by troops to prevent their escape.

The Armenians being thus collected, news arrived to Shah Abas, who resided at Ervantaguerd, that the Turks had arrived at Kars. Thereupon he sent orders to Emir Khan, to move with the Armenians toward the river Araxe; he soon joined them, and directed them immediately to commence crossing the river. Boats and rafts were immediately constructed, and the Armenians compelled to embark without delay. On their making some resistance, the Persians, in order to strike terror into them, cut off the ears and noses of several. Two principal Armenians were also beheaded on this occasion. At the sight of this all hastened to get on the rafts and enter the boats, mothers separated from their children, husbands from their wives, all connection of kindred was disregarded, and they were huddled indiscriminately on to the weak and fragile rafts, which with difficulty and danger transported them to the other side. But the multitude was so great, that the rafts, which continually were going and coming, were insufficient; for the Persian army was also crossing the river at the same time.

Shah Abas, who sitting on the banks surveyed the scene with impatience, poured

torrents of abuse on his soldiers for not being quicker in effecting the embarkation of the captives. The Persians, irritated at the language of their king, fell with rage on the innocent Armenians, beating them without mercy, and throwing hundreds into the river, leaving those who were able to cross the river, and the remainder to be drowned. Among these unfortunate victims were children of both sexes, sick and maimed, pregnant women, and others with infants sucking at their breasts, who unable from their sex and condition to swim, were cruelly abandoned to a watery grave, although they continued to cry piteously for help and mercy to the last moment of sustaining themselves on the surface of the water. Many expert swimmers on their way over were caught by the feet by some of the drowning wretches who filled the river, and both sunk. Some succeeded in getting over by holding on to the tails of bullocks and horses; and others saved themselves by resolutely clinging to the gunwales of the boats from which they had been thrown.

During this scene of death and terror, many of the soldiers treacherously offered the husbands and fathers of such women as struck their fancy, to take them over in safety. It may be conceived what was the fate of those poor creatures who were thus

confined to their care, on their reaching the opposite side of the river. Many of the Persian troops, in the confusion, forcibly seized and bore off the most beautiful of the Armenian women, after killing their husbands, fathers, or brothers, who attempted to protect them. At the taking of the city of Julpha, similar acts of atrocity were committed, and the city was set on fire.

When the whole of the army and captives had crossed the river, they directed their route along the most unfrequented paths, over mountains and through vallies, fearful that the Turks might overtake and rescue the Armenians. On their arrival in Persia, Shah Abas directed that the Armenian nobles and better class of citizens should have habitations in Ispahan; the remainder were dispersed in the towns and villages of the surrounding provinces. He also ordered that they should be in no degree molested, but treated in every respect like his Persian subjects. The Armenians brought into Persia by Shah Abas, numbered 12,000 families, without counting those who perished by the way. Shortly after a thousand families more arrived at two different periods. Those whom he permitted to dwell in Ispahan were divided into two parts, each inhabiting a different district. Over these he appointed two Armenian guardians under the title of

Meliks. The two latter were named Joseph and Murat. He likewise appointed superintendents and guardians over those residing in the provinces, and in order to induce the Armenians to remain under the government quietly and contentedly, he treated them with the greatest kindness, taxing them less than even his own nation. This monarch's policy produced the desired effect, and the expatriated Armenians began to construct houses and to lead a peaceful life.

Some short time after this, Shah Abas again sent troops to the districts of Tabriez Ardevil, Erevan and Kantzag, to collect all the Armenians that might have returned thither. On their arrival in those provinces, they captured 10,000 families, with which they returned to Persia. These captives were settled by the king in Kaurabad and Vah-rabad, two very unhealthy places, where in the course of time they all perished.

Shah Abas allotted to the inhabitants of the city of Julpha, a spot exactly opposite Ispahan, on the other side of the river Zende-h Roud which flows by that city, where they built a splendid town and named it New Julpha. They erected also many churches, with convents for the devout of both sexes.

The Turks on their arrival in Armenia were astonished at the events which had occurred. They marched to the regions of

Van and Tabriez where they were encountered and overthrown several times by the Persians, at the last of which they left every article of their property in the hands of the victors and fled. Sinan Pasha, their general, who afterwards retired to the city of Amit, fell sick and died.

On the departure of the Turks and Persians from Armenia, a multitude of banditti made incursions into that country, killing those of the inhabitants who had escaped the invasion of the Persians, and destroying all that remained of its buildings. As recent events had put a stop to agriculture, a sore famine broke out at about this period, and as it lasted for two years the inhabitants were reduced to eat each other. The banditti finding no treasure, were compelled to quit the country.

CHAPTER III.

THE EXPLOITS OF DAVID PRINCE OF THE SUNIES.

A. D. 1629.

Since the death of Shah Abas, which occurred in the year 1629, to the year 1722, many events took place in Armenia, and

the Armenians endured much suffering through the several wars fought in their own country between the Turks and the Persians. Of the most important events, however, we think it worth while to mention the following, since we regard it as strictly connected with the civil history of Armenia.

About the first quarter of the eighteenth century, the different nations who lived in the regions of that part of Armenia called Artzakh and the country of the Sunies, began to oppress the original inhabitants in a most intolerable manner. Then rose an Armenian named David prince of the Sunies, a man of undaunted bravery and strong mental powers. He built a fort in the village of Halitzor, in the country of the Sunies, and collecting number of brave men from among the Armenians, he appointed as their general, one named Mekhithar, a man of great courage and skilled in military exploits. David, four years after first appearing in arms, fought several battles with his enemies, and being always successful, at length completely routed and drove them out of the countries of Artzakh and Sunies.

His enemies, however, returned again in the year 1726, in greater numbers than before; which being perceived with terror by David's followers, they almost all deserted

him. David with only seventeen men, among whom was Mekhithar, remained in the fort of Halitzor. Not at all daunted by this circumstance, he prepared to contend with the enemy; but previous to any battle taking place between the two parties, David was joined by a chief named Melik Parsadan, who brought with him a few men, and by one Der Avedik, who although a clergyman, had been from his youth skilful in the use of arms. Then several other Armenians followed their example, and soon the number of David's followers amounted to 453 men. The castle, moreover, held many of the wives and relations of the men, together with three bishops, thirteen priests, and about forty nuns.

The number of the invaders amounted to 70,000 men, among whom were a great many Armenians, who conceiving that resistance would be fruitless, had abandoned the cause of their country. These hearing that David had decided to oppose them, advanced and encamped near the river of Halitzor.

On the number of their enemies becoming known to the people within the fort, one hundred of them deserted to the enemy; who then crossing the river, advanced to the fort and surrounded it on all sides. Then placing artillery in order of battle, began

to batter it. David, however, defended his position so well, that in the first six days the enemy lost about 1,800 men, while of his party there fell only eight.

The enemy seeing that they could not make any breach in the walls, and that the war was going on very slowly, determined to make an attempt to scale it. They therefore prepared 26 machines of immense width, which were large constructions like a multitude of ladders, capable of holding hundreds of men; and then dividing themselves into three divisions, they sounded all the trumpets in the same time, and carrying the ladder machines to the walls, commenced the assault.

In the mean time David, in answer to the trumpets, ordered the bells of the church to be rung, and while the bishops, priests and other people ran into the church to pray, he divided his men into three divisions, and bravely opposed the assailants who were endeavouring to enter the fort. Their guns, however, were insufficient to repel the numbers who advanced to the walls. Hundreds of them were hurled down, but so numerous were they that no sooner had the foremost fallen, than their places were immediately taken up by those who followed; and although thousands thus perished, and heaps of dead corpses lay beneath the walls, yet their

number appeared undiminished. But the besieged being few in number, were compelled to defend themselves in three places and thus their resistance seemed insufficient, for the assailants were about to enter the fort.

On perceiving the danger, Der Avedik and the general Mekhithar, cried out to David resolutely to continue the resistance a little while longer, while they both, accompanied by two hundred men, issued out of the fort, through a secret passage, and fell suddenly upon the first division of the enemy. This blow was not expected by the besiegers, who, terror-struck, fled to the second and third divisions, crying: "The Armenians are upon us,,". Whereupon a general confusion ensued, in consequence of which the assault was abandoned and the assailants fled. The Armenians pursued and killed numbers of them. The losses of the enemy during the retreat were 13,000 men. The whole of their camp-equipage also fell into the hands of the victors, who took possession of one hundred and forty-eight banners.

The troops of the defeated army dispersed to different cities; 22 thousands of them, however, took refuge in Meghri. This coming to the knowledge of David, he sent Avedik and Mekhithar with 66 resolute men, directing them to lay in ambush for the enemy. The two leaders on approaching Meghri left

their men there, ordering them to enter the city on the dawn of the next morning. They then disguised themselves and entered it as simple citizens. They ate and slept there, and on the next morning they observing the confusion that reigned among the enemy, and seeing their men advancing into the city, sword in hand they fell upon the enemy. These being taken by surprise, made little resistance and took to flight towards the river Araxe. The Armenians pursued them and killed a great number in the height of vengeance.

There was a remarkably narrow defile leading to the river Araxe, called Uzun Bend, by which the fugitives were obliged to pass. Thither the Armenians hastened, and as the enemy entered the pass, they were either cut down, or drowned in the river. Very few escaped death. The victors gathered an immense spoil after this affair; horses, mules in great numbers and quantity of all kind of arms, with which they returned to David.

When the news of this brilliant victory was made known in the adjacent countries, immense numbers of cavalry and infantry were directed to a general rendez-vous in the province of Koghten. All these forces being collected, they were brought against the fortress of Halitzor. While David was occupied concerning the measures he would take

against the enemy, dissensions broke out amongst his adherents; David attempted to allay the ferment of the discord among them, but all in vain.

Being anxious as to the issue of the next fight, he determined to try a stratagem. He had in the fortress about sixty mares; these he caused to be secretly conducted by night to the camp of the enemy and there let loose. In consequence, the stallions pertaining to part of the enemies' cavalry, broke from their picquets as soon as the mares began to neigh, and running here and there in the dark, destroyed the tents and killed many of the men. The whole camp was in a state of confusion, which being perceived by David, he cried out to his men to set all dissension aside and follow him. He forthwith rushed out of the fort at the head of eight men and fell upon the enemy. The others forgetful of their disputes, took up arms and followed him. Aided by the darkness, they increased the disorder among the enemy, who after a little resistance took to flight. A vast number were slain and all their spoil and camp-equipage fell into the hands of David and his party.

The next year, A. D. 1727, the enemy again took the field against David, assembling on the plains of Marat in greater numbers than before. David being encamped

near them, they divided themselves into three parts, intending to surround him. On seeing this David, also formed his small army into three divisions, commanding them, on the advance of the enemy, to turn about and make a feint of flight, and then all on a sudden to return and attack them. This was done, and the enemy imagining that the Armenians fled in fear, remained where they were, deciding to march against David later in the afternoon and thus destroy him. They then kindled their fires and prepared for dinner before undertaking to march. While they were eating, David suddenly returned with his army, and without further parley fell upon them. The enemy, unable to offer any resistance, quitted their camp and fled. The Armenians hotly pursuing them, killed all that fell into their hands; so that of all those who composed that army, very few succeeded in escaping to their own country.

Many other valiant exploits were performed by David; who after ruling his country for six years, fell sick and died in his own residence at Halitzor, in the year 1728, at the age of 54.

After his death the garrison of Halitzor appointed Mekhithar their governor, but they were not so devoted to him as they had been to their deceased chief. Factions also broke out among the troops; some were

inclined towards Mekhithar, others towards Der Avedik, and others to other chiefs; this led to the destruction of the little band. For while they were in this condition, the enemy, being reinforced by other troops, again made their appearance in the country, and advancing against the fortress, laid siege to it.

Mekhithar, well aware of the disaffection of the garrison, was doubtful as to the measures he would adopt. Meanwhile the faction headed by Der Avedik at a council decided to send Der Avedik himself with two other officers to the general of the besieging army, to treat for peace. The conditions were accepted by the enemy, who promised on oath, not to molest the garrison provided they gave up the fort. They, however, retained Avedik in their camp, and sent back the two other officers. Thereupon the garrison determined to surrender the fortress the next morning. Mekhithar on being informed of their decision, secretly stole out of Halitzor that night and fled.

On the dawn of the next morning the gates of the fort were opened to the besiegers, who rushed in and put all the garrison to the sword. The wife and family of Mekhithar fell into their hands, and, together with all the other women and children found in the fortress, were carried away by the enemy. They then levelled the castle to the ground and

quitted the country. Der Avedik, however, was left free in the village of Halitzor.

Mekhithar, after the destruction of the fortress, collected a few troops, with whom he marched against the enemy, and took many places from them. He also besieged and captured the great city of Ortwad, belonging to the enemy, and having slain every person found in it, took possession of the spoil. By these actions he became the terror of his enemies. But unfortunately for history, he was finally betrayed by the Armenians themselves. For whilst he was reposing in the castle of Khintzoretsk, some miscreants treacherously assassinated him, and cutting off his head, brought it to the governor at Tabriez. The governor struck with horror at the atrocity of the act, ordered the assassins to be instantly beheaded.

Mekhithar's men, after the death of their leader, dispersed. Many of the chiefs, who had fought under David, went to Persia, where several of them were appointed generals in the Persian army. Some of them, however, joined the standard of another valiant Armenian chief, named Johannes, who, in the countries of Udi and Kukars, performed many daring exploits against the enemies of the Armenians. He was ultimately obliged to deliver up all the strongholds he possessed; and to go into voluntary

exile, taking up his residence in the city of Astracan, where he was much honoured by the governor. Der Avedik, after some time, went with his family to Galatea, whence he proceeded to Rome. There he applied to the Pope for absolution from the guilt with which he was stained, in consequence of having adopted a profession so opposite to his sacred calling as that of arms. Thence he again returned to the East, where he died.

Prior to the death of David prince of the Sunies A. D. 1722, the Afghans of Ghandahar, having thrown off the Persian yoke, bore their arms to the very gates of Ispahan. The Armenians of New Julpha suffered exceedingly from their incursions, being obliged more than once to ransom the town.

About this period Thahmaz Ghuli Khan began to distinguish himself by the force of his military genius. He reigned over the Persians, became the terror of the East and the scourge of the Armenians. He was assassinated in the midst of his camp by his own followers, in the year 1747. Much contention arose among his chiefs as to who should succeed to his power, which resulted in the accession of Kerim Khan to the Persian throne in the year 1760.

For a long period after these events, nothing of great interest happened in Armenia, in exception of religious contests, which might

be strictly connected with the national civil history. The Armenians, however, being much molested by those foreigners who took possession of their territory, seized every opportunity to leave their own country and settle in places under milder governments. Many migrated to Russia and have since been treated by the Czars with as much kindness as the Russians themselves. Many have been elevated to high offices of trust by the Russian Emperors. Under such a civilized government they have much progressed, not only with regard to mental education, — for they possess in Moscow a well endowed college, — but also in material wealth.

CHAPTER IV.

EVENTS CONNECTED WITH THE PRESENT CENTURY.

When the Russians began to enlarge their dominions in Asia, having taken possession of Georgia, — consequently a portion of North Armenia, as it was — Karabagh, fell in their hands. A few years later, viz. in the years 1828 and 1829, war broke out between the Russians and Persians, and afterwards between the former and the Turks.

The Russians, under the command of

their brave general Paskevitch, advanced against the Persians, and being successful in their attempt, a large portion of Pers-Armenia was annexed to the Russian Empire. Thus the provinces of Sunies, Artzakh, Udi, Paydagaran, and portions of the provinces of Ararat and Kukark, fell under the Russian power.

Then the Russians being also successful against the Turks, took from them an other portion of the province of Ararat and that of Daik.

To the Persians were left portions of the provinces of Ararat, Vasburagan, Paydagaran and Pers-Armenia.

The Turks were left in the enjoyment of the western and the largest portion of Armenia, such as the provinces of High Armenia, Fourth Armenia, Aghtznik, Gortuk, Mogk, Duruperan and the western part of Vasburagan and Ararat. These were divided into six Cantons or Pashaliks; Viz. Erzeroum, Chelder, Kars, Bayazid, Van, Diarbekir. Armenia continues in this condition to-day, without any change having been effected.

Now in order to finish our historical sketch properly, we must mention an event which happened on the Taurus mountains, wherein the Armenians of Zeithoon and the Pasha governor of Marash, were concerned in the year 1862.

A large range of the Taurus Mountains, which commences from the Cylician Gates and descends to the Gulf of Alexandrette, is inhabited by two kinds of people: The Turkomans and the Christian Armenians. Both live together on friendly terms though settled in separate territories.

The Armenian territory descends nearly as far as the city of Marash, which is the residence of a Pasha. This territory is named Zeithoon, after the name of the principal borough. It is composed of ten villages, and many small suburbs and farms. Six of these villages are inhabited merely by Armenians; the inhabitants of the other four, are Turkomans, but they are subject to the Armenians. Zeithoon, the principal village, is the seat of an archbishop; Mikhtal or Makal, Chekerdéré, Yezidink, and Alabash, are the names of the other Armenian villages. The number of Armenians who live here amount to about 20 or 25,000 souls. The Turkoman villages are Beshen, Denuk, Kertmen, and Sariguelzel, containing in all about 5,000 souls, which form, with the first six and the whole of the suburbs, a confederation, all enjoying the same privileges. This small confederation was governed by four principal chiefs, who enjoyed the title of *Ishkhan*, (princes), and who lived in Zeithoon. The other villages had a chief as governor, who was called *Kiahia*, that is vicar

Though their number is limited, still in time of war they can raise an army of 7 or 8000 warriors, their ages varying from 16 to 60 years. They are principally iron mongers, their country being exceedingly rich in that metal.

Now in the year 1862, a quarrel ensued between the Mussulman inhabitants of the two villages of Zeithoon, Beshen and Kertmen. After a few days of bickering, a man of Kertmen killed one of the villagers of Beshen, a relation of his. Whereupon the inhabitants of the Beshen village went to take the body of their man in order that they might bury him; but were treacherously waylaid by the inhabitants of the other village, and had another of their own men killed. Thereupon they applied for the interference of Garabed, the kiahia of the Armenian village of Alabash, situated in the neighbourhood. Garabed, at the head of a few of his men, proceeded to the place of the murder in order to seize upon the guilty man; he had scarcely advanced to the place of the crime, than he suffered a like violence from the people of the Kertmen village and had five of his men killed. On this unexpected attack the Armenians fired upon the aggressors, killing several of them and compelling the rest to flee. Then taking the bodies of their slain companions, brought them to the convent of the Holy

Saviour, where they were buried. This being done, the Armenians sent a messenger to the other villages to inform them of the sad affair and to calm the irritation of their minds.

Unhappily a mussulman of Marash, who happened to be on a journey in the village of Alabash, ran speedily back to Marash, reporting that the Armenians of Zeithoon were killing the Mussulmen. Thereupon an irritation ensued amongst the Mussulmen of the city against all the Christians, and they decided to march armed against the Armenians of Zeithoon, and to exterminate them all.

By order of Aziz Pasha, the governor of the city, an army of Bashi-Bozuks, irregular soldiery, began to be gathered in Marash, by whom the christian inhabitants of the city had to endure many illtreatments. Fearing to make their appearance out in the streets, the christians of Marash shut themselves up in their houses, and quickly sent messengers to Aleppo to entreat the French and English consuls residing there, to intercede for them with the Pasha of that city, in order that he might send regular soldiery to Marash for their protection. The Armenians of Zeithoon also applied by letter to the French consular agent to Marash for protection; but their letter being carried to the Pasha by the French agent, had no effect.

While things were in this state, a body of Mussulmen, who were stationed on the frontiers of Zeithoon, was directed to enter the Armenian territory and to commence hostilities. Whereupon Jamis-Oghlu, the chief of that body, advanced during the night towards the village of Alabash, and taking the inhabitants by surprise during their sleep, killed several people. Then he pillaged about forty houses and set them on fire. In this affair several priests also were caught and killed, and many innocent boys were thrown into the fire.

This was the commencement of a war of hatred and destruction. On the 7 of August, Aziz Pasha, at the head of 5,000 Bashi-Bozuk troops, set out against Zeithoon. On entering the Armenian territory, his first step was to advance against the village of Alabash. The Armenians attempted to make a short resistance in order to give time to the women and boys to flee; they then retired, leaving the village to the Bashi-Bozuks, who destroyed it by fire.

Aziz then advanced to a plain called *Ilija*, which lies about three hours march from Zeithoon. Here a suburb is to be found and the monastery of the Holy Saviour. The doors of this monastery being thrown down, four priests and an old woman, who had taken refuge in the church, were killed on

the spot, and then the church and the monastery were plundered. The houses in the suburb were set on fire, as also the convent's buildings, and thus all were destroyed.

The Armenians not daring to hope for assistance from any quarter, and their territory being surrounded on all sides by hostile people, tried to make peace on any conditions, and therefore sent messengers to Aziz Pasha offering submission. The Pasha, though victor, was desirous to end the contest; but while he was treating, new reinforcements arrived from Marash, and thus he thought better to cut the negotiations short and to send back the Armenian messengers.

Then dividing his forces into three divisions, on the 14th. of August he marched against the village of Zeithoon, directing his artillery to cover the march of his infantry. The Armenians considering their inferiority of number, retired before the cavalry of Aziz; and the Mussulmen being quite unmolested, advanced from all sides, burning and destroying, on their way, buildings, villages and harvest crops.

The Armenians, however, looking with despair on their hopeless fate, sought shelter behind the rocks, where they laid ambuscades for the advancing enemy. Here the cavalry was unable to reach them, while they

on the other hand, with a well directed fire, could cause great loss to the enemy. This being observed by Aziz, he directed his artillery to act against the positions defended by the Armenians, while his infantry should try to drive them away. But the spot was very well chosen by the Armenians, who being well sheltered, the firing and the efforts of their assailants were without effect. They on the contrary, with their well sustained fire continued to kill numbers of their enemies who attempted to take their positions. Then seeing the enemy all spread over the place in small parties, and judging the moment favourable, rushed out and boldly attacked them. A conflict ensued man to man, which filled the army of Aziz with confusion. The infantry seeing that they were not assisted by the artillery and cavalry, feeling disheartened and being in great disorder, began to flee before the Armenians. In the mean time the Armenian reserve came out from a defilé, and advancing boldly against Aziz's artillery, took possession of their guns.

The Bashi-Bozucs then began to flee from all sides before the Christians, who, sword in hand, pursued them. Aziz, endeavoured to arrest the flight of his men, but they were so much terror-struck, that they would not listen to his command. Thus the Pasha being

forced to follow their example, spurred on his horse and hastened towards the monastery of the Mother of God. There he met with a priest, who knelt down on the door of the church and was praying, and immediately ordered him to be put to death.

This battle lasted four hours; the whole country was filled with dead corpses and dying men. Eight hundred mussulmen were killed on the field. At sunset the Zeithoonians ceased from their pursuit of the enemy, and the army of Aziz, routed, having lost their artillery, their standards and all their baggage, reached Marash in great disorder and entered the city at midnight, having effected in six hours a march of twelve.

Thus the principal village of Zeithoon was saved from complete destruction. All the Armenians of the surrounding villages were gathered there and decided to defend it and their families, to the death. The victors, however, after having ceased their pursuit of the enemy, returned to the battle field, which in the hurry of their flight, the Bashi-Bozuks had left full with all the plunder which was taken out of the houses and churches. They gathered all the spoil, and entered the village of Zeithoon under cover of night, carrying with them the guns, the standards, the arms and all the provisions of the Mussulmen, together with the tent of Aziz and all it contained.

At this time the English Consul at Aleppo hastened with all speed to reach Marash, for the purpose of informing the christians that regular troops were about to be sent to the city, to protect them against any attack from the Bashi-Bozuks. And indeed, next morning the regular troops, promised by the British Consul, made their entrance into Marash, giving courage and assurance to the terrified christians, who had much feared the vengeance of the routed Bashi-Bozuks.

Immediately after his arrival, the Consul began to make inquiries concerning the events that had so recently occurred, and the other consular agents sent reports to their respective ambassadors at Constantinople, together with a protest from the Armenians of Zeithoon.

Thereupon a Commission, composed of Turks, was directed by the government of Constantinople to proceed to Marash, for the purpose of making enquiries. At the instance, however, of the Marquis of Moustier, the French ambassador at Constantinople, two Armenians of that city and other christians, were permitted to join the Commission.

The result was, that the Armenians were declared innocent insomuch as that they only attempted to defend themselves against their assailants, and not guilty of rebellion. But their claim to several other privileges

was not justified according to their declarations. Thereupon a Turkish chief was appointed as governor over them, and they were deprived henceforward of those privileges which they had so long enjoyed.

END OF THE CIVIL HISTORY OF
ARMENIA.

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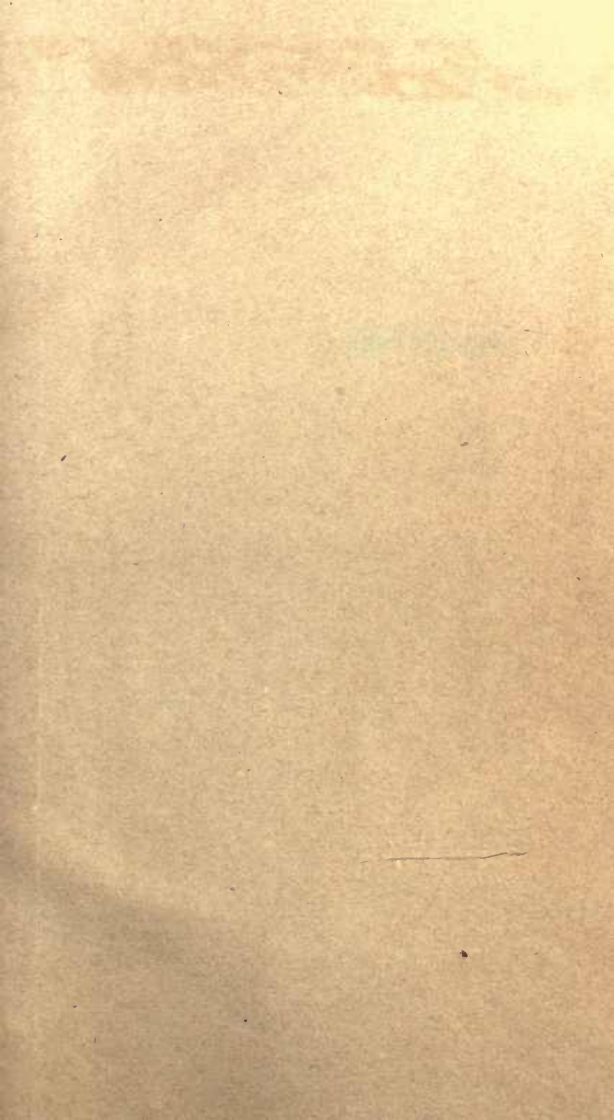
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